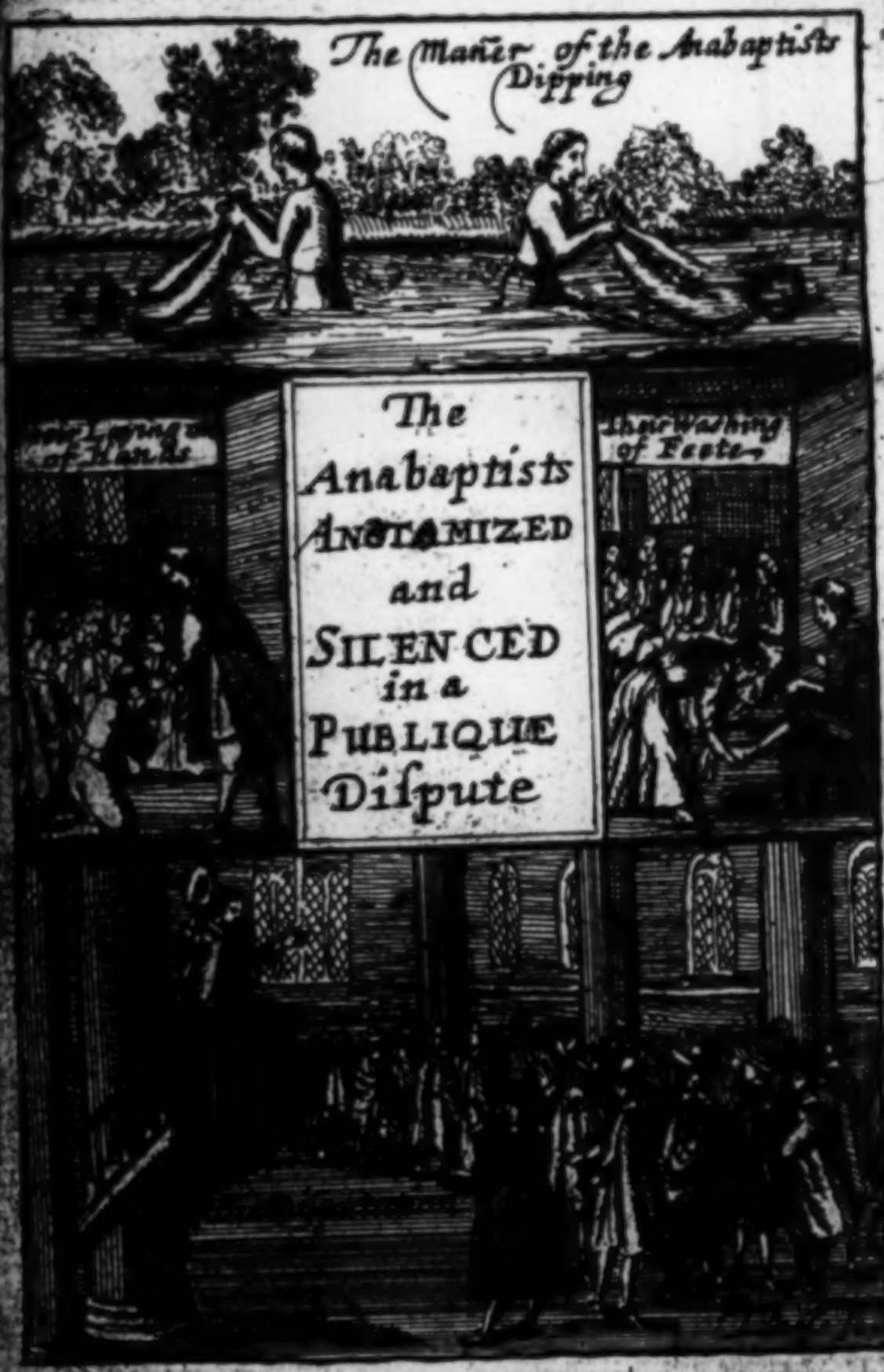
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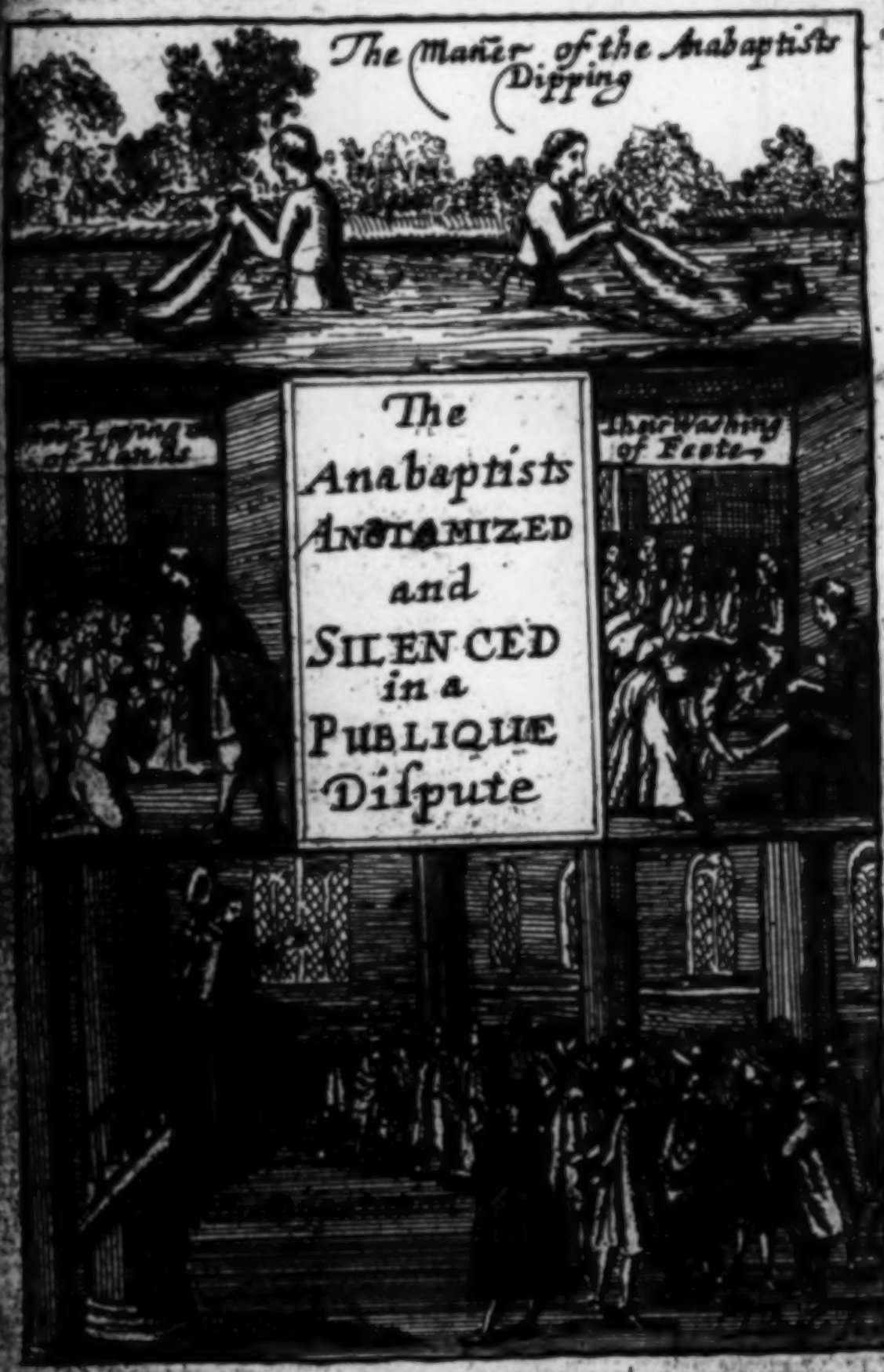
The Maner of the Anabaptists Dipping
The
Anabaptists
ANATOMIZED
and
SILENCED
in a
PUBLIQUE
Disputе

A

PUBLICK DISPUTE

Betwixt

JOHN TOMBS, B. D. Respondent.

JOHN CRAGGE, and HENRY VAUGHAN, M. A. Opponents,

Touching

INFANT-BAPTISM,

The fifth of *September*, 1653.

in the Church of St. *Maries* in *Abergavenie* in *Monmothshire*.

Occasioned by a Sermon Preached the day before, by Mr. *Tombs*, upon St. *Mark*. 16.16. *He that believeth, and is baptized, shall be saved, but he that believeth not, shall be damned.*

Also a Sermon preached by Mr. *Cragge*, the next Lords day following, upon the same Text:

Wherein the necessity of Dipping is refuted, and Infant-Baptism asserted.

LONDON, Printed for *H. Twyford*, *N. Brook*, *J. Place*, and are to be sold in Vine-Court Middle Temple, the Angel in *Cornhill*, and at Furnivals-Inn-Gate in *Holborn*. 1654.

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981.

To his Reverend Friend, *I. T. P.*

Grace, Mercy, and Peace be multiplyed.

SIR,

I Received your Letter, full of Zeal, and Christian Piety, the Contents whereof may be reduced to these six heads, wherein you desire resolution; first, what my sense is of the Anabaptists; secondly, when was the spring and rise of them; thirdly, what is the cause of this present growth, and increase of them; fourthly, why they are permitted; fifthly, what I think of Disputes and Conferences had with them; sixthly, a true Relation of that had with us of late, (which you say is variously reported) of all which briefly I'le endeavour to give satisfaction. For the first, I refer you to the Sermon, and Conference here following, to the Harmonies and Con-

1. 2. 3. 4. 5. 6. 1.

fessions

fessions of the Reformed Churches, of all Churches since the Apostles, especially the Western, where you shall find Universalitie, Antiquity, and Succession (besides many pregnant places of Scripture) pleading for Infant-baptism; And that (as *Austin* saies) which the whole Church holds, was never begun by any Councel, but alwaies observed, cannot otherwise be believed, but that it came from the Apostles. For the second, the spring and rise of Anabaptism, as all Errours, so it had its beginning after Truth, the Husbandman first sowed good Corn, then the Enemy Tares; No Age was free: In the first hundred years arose the *Ebionites*, *Chiliasts*, and *Gnosticks*; In the second, the *Marcionites*, *Valentinians*, and *Montanists*; In the third, the *Novatians*, *Sabellians*, and *Manichees*; In the fourth, the *Arrians*, *Donatists*, and *Eunomians*; In the fifth, *Nestorians*, *Eutychians*, and *Patripassians*; In the sixth, *Jacobites*, *Armenians*, and *Monothelites*; in which time the Mysterie of Iniquity began more fully to work, which was first nascent, then crescent, then regnant, then triumphant.

And

And no sooner appeared a Reformation in *Luther's* time, but there were *Herods* that sought the life of this Babe, Dragons watching while the Woman was travelling, to devour the Child; Amongst whom the Anabaptists of *Germany* were most venemous; The first Author whereof was one *Nicholas Stbck*, then *Phipher*, *Knipperdoling*, *Munster*, with their Tayler-King *John Beccold* of *Leyden*, who gave out that he had a Commission from Heaven to destroy all Nations that would not submit to his Gospel, and be rebaptized; raging with sword and persecution, till he was taken, and being examined by exquisite tortures, confessed he received his Doctrine from an impure spirit; there you have the spring and rise of it.

Now for the third, the present growth and increase of it, the reasons may be many; 1. Times of division, wherein the hedge of Discipline is broken down; Liberty in Religion is like free conversing without restraint, or watch in time of pestilence, one house easily infects a whole City. 2. Satan's malice, like a River, the further it goes, the deeper and fiercer. 3. The corruption of man's na-

ture, more inclinable to errour than truth. 4. The fitness of the engin for devastation, and ruinating all former Churches, under colour of first-baptisms nullity, gathering of new ones (after their own mould) out of the old ruins, by re-baptizing. 5. The pretence that Children are uncapable of Church-membership, or Communion of Saints, as if there were not the same capacity under the Gospel, which was under the Law. 6. False allegation that Infant-baptism is occasion of loose living, as if the native Jews that were sealed when Infants, were more dissolute than the Proselytes. 7. To limit it to ripe years, increases Piety, as if Jews, and Turks, and their own re-baptized converts, were not more frequently guilty of Apostasie and Hyprocrisie. 8. Not understanding that Infants Church-membership in the Old Testament, is not repealed, but confirmed in the New. 9. A carnal estimation that the Covenant made with *Abraham* was partly carnal, of which Circumcision is a part, as if Godliness in both Testaments had not the promise of this life, and

And that by washing, as the Proselytes and Jews Children were initiated.

of the life to come. 10. That Circumcision was the seal of righteousness of Faith to *Abraham*, and not his Posterity, v. 11. That the Covenant was made with *Abraham*, and his Spiritual Seed onely, and not with visible Professors. 12. That there is no such thing as National Churches, though Christ saies, *Make Disciples of all Nations*, and *Isaiah* saies, *All Nations shall flow in*, &c. yet (they say) all Churches must be gathered by actual profession, as well in Christian Nations, as amongst Turks and Pagans. 13. Because we have no particular instance *in terminis*, that any Infants were baptized, and because they are not expressly named in the precept, as if generals did not include particulars, as well for Infants as Old Men. 14. Denying equivalencies, and necessary consequences from Scripture. 15. A vilifying of the judgement and persons of all godly and learned men of this present, and former ages, building up their rotten foundations upon their ruins. 16. Temporal interests of the lowest of the people, which while they dream its countenanced by men in power, cry *Hosanna* to day, and perhaps *Crucifie* to morrow. 17. A

pretending to the Spirit of God; *Numa Pompilius* feigned that he conversed with the Goddess *Egeria*, *Minos* with *Jupiter* in the Cave, *Solon* with the Delphian *Apollo*, *Mahomet* with the Angel *Gabriel*; *Montanus*, and the Shakers, with the Holy Ghost; the white Witches, with the Spirit in the shape of a Dove, and all but to palliate their unsound opinions and practises. Let not his Soul prosper that does not acknowledge and thirst after the true Spirit of God, yet let us try the Spirits, and not believe every lying Spirit. 18. The learning, subtilty, and industry, of some Anabaptists, to gain Proselytes; *Arrius*, *Pelagius*, *Marcion*, were not wiser in their generation than they, to inveagle the poor simple people, especially Women and inferiour Tradesemen, which in seven years can scarce learn the Mysterie of the lowest profession, think half seven years enough (gain'd from their worldly imployments) to understand the Mysterie of Divinity, and thereupon meddle with Controversies, which they have no more capacity to pry into, than a Batt to look up into the third Heaven. These, and many more,

are

are the causes of the increase of Anabaptism. Now, for the Fourth, you enquire why they are permitted, and their Books printed, and published, seeing those of *Arrius* of old, Dr. *Pocklington's*, and Mr. *Archer's* of late (more innocent) are burned? To satisfie you in this, something is to be imputed to the Providence of God, something to the Wisdome of the State. The Providence of God, who suffers Errours, 1. That Truth by opposition may more diligently be searched out. 2. That the sincerity and constancy of the Faithfull may be tryed. 3. That the impenitent, and proud in spirit, may be blinded and hardned. The wisdome of State, who like wise Chirurgions, will not launce a turgid Ulcer, till it be ripe; a skilfull Physician, that will not purge some floating humours, till they be setled. Therefore the late Parliament declared, that they would not have them cudgell'd, but perswaded out of their Errours. The *two Lights of our Goshen* (though they differ in judgment from them) endeavour not to force them, but by sweet insinuations and arguments

Mr. *Cradock*, and Mr. *Walte*. *Monmouthshire*.

arguments to win them; Besides, some of them have been esteemed Godly, amongst which Mr. *Tombs* may be ranked; who knows but that may be verified of him, that was of *Cyprian*, *Non videt ha, ut videat meliora*, he sees not these things, that he may see better things? God, it may be, suffers him to fall, with *Peter*, that his rise may be more glorious; *Tu conversus, confirma Fratres*, that being converted, he may strengthen his Brethren; will burn his Stubble, Hay, Wood, with the Spiritual Fire of the Word, or affliction, that his Gold may be the purer. 5. Fifthly, you enquire whether it may be fit to dispute, and confer with them; seeing their Doctrine eats as a Canker, for which cause the Empress would not suffer her Son *Theodosius* to discourse with the Heretick *Eunomius*. To which I answer; the Sword of the Spirit, which is the Word of God, is the onely Weapon to wound the hairy scalp of False Teachers; with this, Christ confounded the Sadducees; St. *Peter*, *Simon Magus*; *Athanasius*, the *Arrians*; *Austin* the *Pelagians*, and *Manichees*. There are none that speak against seasonable Disputes, but either those

those that understand them not, or with spiritual pride storm against those that are gifted with that faculty above them, or they that cannot endure that their Errours be unmasked, and their Soars galled; Camels, conscious of their deformity, trouble the water, Foul Faces love not the Looking-glass. True it is, we ought to receive the weak in faith, not to doubtfull disputations; but when False Teachers have infused Poyson, may we not apply an Antidote? when they have sowed Darnel, and Cockle, may not we weed them out? This is to set Towns and Cities on fire, and to deny Buckets to quench them; to suffer Invasions, and to permit none to rally together an Army to resist them. The Disputes at *Bewdly*, *Hereford*, and *Ross*, have been successfull to astonishment; and in this last at *Abergavenie* (though tumultuary, and on a sudden) hath appeared the Finger of God; he that with Spittle, and Clay, opened the Eyes of the Blind, overthrew the Walls of *Jericho* with the sound of Ramms-horns, with these weak means hath wrought strong effects, that no Creature may glory in the Arm of Flesh.

To

To the relation whereof (in the last place) and the occasion of it, I come now; which was thus; Mr. *Tombs* for several months together being importuned by Letters and Messengers, came at length to water that, which Mr. *Miles*, *Prosser*, and others had planted, or (as some think) to confirm a Child lately baptized in *London*; when he entred the Pulpit, great expectation was, what Mountains would bring forth; his Text was *Mark.* 16. 16. whence he concluded, that Infant-baptism was a nullity, a mockery; no Baptism but by Dipping, or Plunging, was lawfull; all that would be saved must be re-baptized, or baptized after profession; that there was no such thing as Infant-baptism in the Primitive times, but that it came in with other corruptions, upon unsound grounds; and challenged the whole Congregation to speak, if they had any thing to say to the contrary. There were many well learned that heard him, especially two, Mr. *Bonner* a neighbouring Minister, and Mr. *Vaughan* Schoolmaster of the Town, formerly a Fellow of *Jesus* College in *Oxford*, who both for the present

kept

kept silence, onely Mr. *Bonner* closed with him in the way to his Lodging, and told him, that he had delivered some things contrary to that he had read in the Antients, and other things that grieved his spirit to hear, and desired therefore to conferr with him thereabout the next morning: He slighted the grave old Gentleman, with as much contempt, as *Austin* the Monk did the British Commissioners at *Bangor*, yet told him, that he would tarry in the Town till such an hour; In the mean time, the greatest part of the People were offended, stagger'd, or scrupled, some not knowing what to think of their own, their Children, and their Ancestours salvation. The Anabaptists that night, and especially the next morning, triumphed, saying, where are your Champions now? some of them are struck dumb, others dare not shew their faces, whil'st Master *Tombs* is in the Town, naming Mr. *Cragge*, another neighbouring Minister; the report whereof being brought unto him, he repaired instantly to the Town, and meeting

ing with Mr. *Bonner*; and Mr. *Vaughan*, they went all together to Mr. *Tombs*, where he was at a private house; little was said there, by reason of the throng of people pressing in; but it was agreed upon, that they should meet in the Church, or Publick Meeting place, at one a Clock, which was done accordingly; Mr. *Tombs* took the Pulpit, the Opponents a Seat over against it: Mr. *Bonner* was preparing to give the Onset, but a Gentleman dissuaded him, by reason of his age, and bodily infirmities, lest it should impair his health; Mr. *Vaughan* began, Mr. *Cragge* succeeded, continuing the opposition betwixt them for almost five hours. When the Dispute was ended, Mr. *Cragge* was desired by many Godly Persons to preach upon the same Text Mr. *Tombs* had done, the Lords Day following, which he did accordingly; I send you here enclosed the sum of all; a Copy of Mr. *Vaughan*'s Conference, which a Friend procured me from his own hand, Mr. *Cragge*'s Sermon and Dispute, I took from his own mouth

by

by Short-writing; you have the Disputations first, then the Sermon; the Lord bless them to you, and you to his glory, which shall be the prayer of him, who is

Yours to serve you in the

Lord Jesus,

J. W.

To the Reader.

Courteous Reader,

TO *please my self, and perhaps thee, I shall displease many; First, my Friend, for making his private token a publick frolick. Secondly,* Mr. Tombs, *for bringing him in this last Catastrophe wounded in the heel by* Troilus *and* Paris, *who vaunts that in former Scenes, (like* Achilles, *so far as he was dipped in the River by his Mother* Thetis) *he hath been unpierced by the Weapons of the stoutest* Hectors. *Thirdly,* Mr. Cragge, *and* Mr. Vaughan, *for exposing their Disputes, conceived in an hour and an half, and the Sermon contrived in a day and a half, to long censure. Fourthly, the Anabaptists (as they will deem) for*

for too uncourteously galling their soars. Fifthly, their Adversaries the Anabaptists, for too courteously, or (as they will fancy) partially concealing Mr. Tombs harsh language, and his Favourites incivilities. Sixtly, the Learned in general, for bringing these Nilus-like hatched Births in a moment into the open Amphitheater with those Elephants that have been ten years in conception. My Apologie for the whole is as followeth; The bulk of this Manual is small, some may reach to the price of it, that cannot of those larger Volumes; may have time to read it, that cannot them. The method of this is facile, the language plain, some will understand this, next cannot them. Besides; we naturally love the transactions of those, whose persons we know; Some heard them transiently as they were delivered, and would be glad deliberately to read them; Some heard them not, but at the second hand, as they were variously reported (according to the judgement and affection of the Relator) who would be willing to know the business truly stated. If any of the Parties concerned find themselves aggrieved, and intend to bend their stile

against

against me, I'le answer them at the Day of Judgement, when the secrets of all hearts shall be disclosed: In the mean time, if Truth may be advanced, Errour discouraged, Godliness countenanced, Hypocrisie unmasked, thou edified, God glorified, I have mine ends. Farewell.

Yours in the Lord,

I. T. P.

A relation of a conference had between Mr. *John Tombs B. D.* and *Henry Vaghan M. A.* in St. *Maries* Church in *Abergevennie*, *Sept.* 9. 1653. touching Infants Baptism, briefly, and punctually set down to the sense of both.

V. INfants may lawfully be Baptized; for they may be admitted into the covenant of grace now by Baptism, as they were before, and under the Law, admitted into the same covenant by Circumcision.

T. I deny your consequence.

V. You must deny it, either because the covenant of grace made with *Abraham*, and his seed, is not the same in substance with that which is now actually in force with beevers, and their Children, or Secondly, because Baptism succeedeth not in the room of Circumcision.

T. *I could deny your division: yet I say, to gratifie you, for both those reasons.*

R. For the Former. That the covenant made with *Abraham*, and his seed, is the same which is now actually in force with beleevers, appears by comparing *Genes.* 17.2. with *Galat.* 3.14. where it is clearly set forth, that the promise made to *Abraham*, came unto the *Gentiles* through *Jesus Christ*. *v.* 26.

T. *Here he distinguisheth of a towfold seed of* Abraham, *the naturall, and spirituall, and saith, that the covenant was made with* Abrahams *spirituall seed, and not the naturall.*

R. Then all the children of *Abraham* were Circumcised, and consequently admitted into the covenant, not one excepted; for every Man-child was to be Circumcised, *Gen.* 17. 10. It appears by what hapned to *Moses* for not circumcising his Child, *Exod.* 4. 24. Even *Ishmael* was circumcised, *Genes.* 17.23: who belonged not to the promise, but was of the naturall seed.

T. *Ishmael, and the naturall Children of* Abraham *were admitted to the external part, namely outward privileges, and temporall blessings, and not to the internall, or spirituall part thereof.*

By

By the Internall part he must needs mean that part of it expressed *Gen.* 17. 7. in these words, *To be a God unto thee, and unto thy seed after thee*, and in the end of *v.* 8. *I will be their God.*

To justifie this his distinction, he referred us to *Rom.* 9. and I think *v.* 8. where the Children of the promise are contradistinguished from the Children of the flesh, or the naturall Children of *Abraham*; So that the covenant was made not to the naturall Children of *Abraham*, but to such of them as were elect, and faithfull.

V. This covenant was made alike in the same extent, and latitude, promiscuously with all the seed of *Abraham*; and those that lost the promise, and the benefit of this covenant (which men you call the naturall seed) lost it not because they were not at first comprehended in the covenant, but because of their own unbelief, *Rom.* 11. 20. I confesse that the Children of *Isaack* are, *Rom.* 9. called the Children of the promise, not in regard of any peremptory election, or designation to faith, and Salvation, or on

the contrary, of any absolute reprobation of the seed of *Ishmael*.

For if it had been *Pauls* designe to declare the Children of *Ishmael*, yea the greatest part of the *Jewes*, to have been rejected by a certain absolute decree, why should he *v.* 1. 2. so much lament their incredulitie? wish himself accursed for their sakes, *v.* 3. and *Rom.* 10. *v.* 1. desire, and pray for their conversion? since upon such an absolute decree of reprobating them, all that happened to them was inevitable.

v. 3. But the Children of *Isaack* are called the Children of promise, First, because they onely were to inherite the land of *Canaan*; and Secondly, because Christ according to the flesh was to descend from the progenie of *Isaack*, not of *Ishmael*.

v. 2. I might have added, that if none but the elect, and faithfull, can be admitted into the covenant, there is no subject left for the ordinance of Baptism, it being impossible for man to know who are elect, spirituall, and true believers. Neither can you Baptize with right, or safety, all such grown persons as you Baptize, since you cannot be assured that they

they are elect, Spirituall, or true believers, (*Revel.* 2.17.) nor have any light to guide you, save that of charitable opinion, and conjecture.

Again, it being admitted that none but the Spirituall, elect, and believing, can be Baptized, the same charitie that swayes your judgment for grown persons, must much rather move you to hope the best of innocent infants, guiltie of no actuall sin, since it hopes all things, and thinks no evill, 1. *Cor.* 13. 2. They may have faith (*in semine & habitu*) in the seed (as they have the habit of principles, and reason) tho they cannot exercise it till ripe years. 3. Though they have not actuall faith, yet the faith of their parents may, and doth, put them into a capacitie of being admitted into the covenant, nor is it news that the parents faith advantageth the Children. *Joh.* 4.50.

T. *I could wish you could prove that Infants of believers might be admitted to Baptism by virtue of their parents faith.*

V. They were admitted into the same covenant by Circumcision, into which we are admitted now by Baptism, but Circumcisi-

on is a *seal of the righteousnes of faith*, *Rom.* 4. 11, 12. Whence it will follow, that either they had the righteousnes of faith inherently in themselves, or that of their parents imputed to them (chuse you whether) or else it will follow that Circumcision was a false seal.

T. *It is not said there that Circumcision was the seal of righteousnes of the Childrens faith, but onely of* Abrahams *own faith in particular.*

V. But the covenant, or promise, was the same and alike to *Abraham*, and his seed, *Rom.* 4. 13. *Gen.* 17. 7. and alike to us believers, and to our Children, *Act.* 2. 39.

2. This truth appears yet further from. 1. *Cor.* 7. 14. Where we find that the faith of either of the parents makes the Children holy, at least in that degree of holyness (which is the meanest imaginable) to be in capacitie of being admitted into the same covenant with their parents.

T. *The scope of the* Apostle *here, is to satisfie a scruple of the* Corinth. viz. *whether the believing yoak-fellow might live in the enjoying and use of the unbelieving yoak-fellow? he resolves them in the affirmative, saying, The*

unbelieving husband is sanctifyed in (as stands the Greek) *or* to (*not* for, *or* by) *the wife, &c. That is, he may lawfully use, and enjoy her, and she enjoy him---and their Children holy, that is, legitimate.*

V. But here is certainly some speciall privilege set forth to the Children of believers accruing to them from the believing parents. Besides, it had been no news to tell them they might have the lawfull use of one another, and that their Children were legitimate, and no bastards. For where both husband, and wife were unbelievers, no man ever doubted but their enjoyment of one another was lawfull, and their issue legitimate.

T. *The case is meant where both parties at their entrance into marriage were unbelievers, but afterwards one of them happens to be converted, whether then they might cohabit, and enjoy the use of one another.*

V. Though this were granted (which I shall not contend about) yet the Apostles sense can not be of the lawfull use, and enjoyment of each other, for the word ἁγιάζω sanctifyed, never denotes to be lawfull. Or if ever you shew me that ἁγιάζω which is render'd

holy,

holy, signifies lawfull, I shall urge no further.

T. Ther's that acception of the word 1. Tim. 4. 4, 5. *Every creature of God is good, and not to be refused, if it be received with thanksgiving, for it is sanctified (ἁγιάζεται) by the word of God, and prayer*, here *sanctified is for lawfully used, as standing in opposition to that which is refused.*

V. The sense is, that such use of the creature is pleasing to God, as acknowledging him the authour, and sender; for suppose a sinfull man eat his meat without invoking God for a blessing, hath he not a lawfull use of the creature?

T. *His next instance was* 1. Thes. 4. 3, 4, 7. *Where sanctification is used for chastitie, and might bear that sense in this place*, 1 Cor. 7. 17. *in agitation.*

V. I deny it, for sanctification is there used in its full latitude, as appears by the context.

But I will descend to prove the second ground of my consequence, at the beginning, which you denied, *viz.*

That Baptism succeeded in the Room of Circumcision.

Mr. *Tombs* had told us that it was impossible,

fible, for then women ſhould not be Baptized, becauſe they were not Circumciſed, [which is *Bellarmines* Argument] To which I anſwered, that indeed the males only were mentioned in the covenant of Circumciſion, for in the eyes of all laws whatſoever, the women are but as ignoble creatures, and therefore the uſuall ſtile of laws, and covenants is, *Si Quis* and *Qui* in the maſculine [except ſuch as particularly reſpect their ſex]

2. That they are included in the word Seed, and becauſe deſcended from man, did partake of the privilege, and promiſe annexed to the covenant. [I thought alſo to have told him, that I well knew that before Chriſts time, Baptiſm and Circumciſion were both practiſed on the *Proſelites* called *Proſelitæ Juſtitiæ* (as I could have ſhewed out of ſeverall authours) yet that hinder'd not, but that Baptiſm now under the Goſpell ſhould be the ſole means to admit us into the ſame covenant, into which the *Jews* were admitted by Circumciſion. Even as the bread and wine were taken by the *Jews* at the eating of the Paſſeover, and now that the *Jewiſh* Paſſeover is abrogated, the

bread

bread and wine were only by Christ retained to commemorate his passion, the true Passeover. 1. *Cor.* 5. 7.

And in like manner when Circumcision was abolished, yet was Baptism retained to admit the Infants of Christians, as Circumcision admitted them of the *Jews*; But the time, and his close manner of disputing not permiting this Enlarging by recourse to the originall, and institution of Baptism, which served more to illustrate than convince, I kept to the tedder allowed, and came at length to prove that proposition] from *Col.* 2. 11. 12. Where 1 the circumcision of Christ is set in opposition to the *Jewish* circumcision made with hands. 2. An explanation of what is meant by the circumcision of Christ in these words, being buryed with him in Baptism.

T. Paul *here dissuades them from the use of* Jewish *ceremonies (which some would have introduced amongst them) and particularly of Circumcision, because all those were but shadowes, but the body and realitie was of Christ.*

V. T'is confessed the Apostle speaks here against imposers of *Jewish* (and also *Pythagorean*

gorean) doctrines, and practises.

But see ye not here a double Circumcision, and the Circumcision of Christ described by being buried with him in Baptism. The word buried implyeth but the resemblance betwixt Christs death, and resurrection, with what is done in Baptism, where there is an Immersion or plunging in the water, to shadow his buriall, and Emersion or rising up out of the water, to represent his resurrection, which resemblance is more fully set forth *Rom. c. 6.*

T. *Here Mr.* Tombs *interrupted me, and desired the people to take notice of my ingenuous confession, that Baptism was then practised by plunging. He read also a passage out of* Casaubons *annot. on the New Test. where he saith that* βαπτιζειν *to Baptise, denoteth a plunging of the whole body* &c. *Had he read out the passage, he might have found how that great scholar affirmes this to be a slender Argument against such as only sprinkle at Baptism, for saith he, the vertue and efficacie of Baptism consistes not in that, meaning the manner of washing.* p. 62.

V. I shall satisfie the Auditours herein anon, in the mean time I desire Answer to

my

my Argument, the Analogie between Circumcision and Baptism being so evident in this place; But receiving none, I addressed my self to the people, according to promise, saying, That indeed it seemed to me that for some Centuries of years, that Baptism was practised by plunging: For sprinkling was brought first in use by occasion of the Clinicks (as Cyprian *Epist: a Magnum* relates) being men which deferred their Baptism till some extremitie of sickness, who then in such case were only sprinkled with water, lest the plunging of their bodies might over-offend them in that feeble desperate condition.

T. *Here take notice that sprinkling took its rise from a corrupt custome.*

V. Though plunging be confessed the more antient way, yet is this no ground for that over-uncharitable speech of yours, in your sermon yesterday: That our Baptism, meaning of Infants, and by sprinkling, was but a nullitie, and Mockery, which concludes our selves, and all our Auncestours, even all in the western Church for 1500. yeats, under damnation.

For

For the Church hath power upon the sight of any inconvenience, and for order and decencies sake, to alter the circumstantials and externalls of any Ordinance.

T. *What have they to doe to alter anything from the form of Christs institution?*

V. That they have such a power is confessed by all divines, and he is none that denies it, yea I believe it is acknowledged by your own practice.

T. *Wherein?*

V. In the administration of the Lords * supper, which was done by Christ in the Evening, and also then by his Apostles after their Love-feastes: The whole Church of God, (and your self I suppose) take it in the morning, which custome hath taken place, and obtained every where for very many ages, even from their dayes who immediatly succeeded the Apostles.

Thus advising him to be wise to Sobriety, and cease to imbroyl the Church of God (so infinitly torn already) and to submit to the judgment, and scarce-interrupted practise of the Western Churches, even

even for 1500. years, To which Gods providence could not be so far wanting, as to suffer them to fall into such an Errour of admitting and retaining a Baptism (which in this account was none) we broke off,

A

A relation of the disputе

had between Mr. *John Tombs B. D.* respondent, and *John Cragge* Mr. *A.* opponent, in St. *Maries* Church in *Abergevennie*, Septemb. 5. 1653. touching Infant-Baptism.

Mr. *Cragge* having briefly expressed that he was forced to undertake this task, on a sudden, and unprovided, against so experienced a champion; desired, first, if he should fail, the cause might not suffer prejudice in mens opinions for his sake.

2. That libertie might be granted of a premeditate, and treatable dispute hereafter, not doubting that if he should but study the Question so many hours as Mr. *Tombs* hath done dayes, so many dayes as he hath done weeks, so many weeks as he months, or so many months as he years, the truth was so evident on his side, he would not fear (Maugre all opposition) to make it clear. In the mean

mean time trusting to Gods assistance, (whose cause it was) he would attempt it, beginning with this Enthymema.

C. Some Infants may not be Baptized, therefore some Infants may be Baptized.

T. Having repeated, he denyed the consequence.

C. Which he proved thus, Subcontrary propositions in a Contingent matter may be both true. But these, *viz:* (some infants may not be Baptised, some infants may be Baptized) are Subcontrary propositions in a Contingent matter. Therefore they may be both true.

T. Having repeated the Syllogism, he said there were four terms in it.

C. He enquired where?

T. He answered in these words (may be both true) in the Premisses, and (are both true) in the Conclusion.

C. He returned, that was Mr. *Tombs* Syllogism, none of his, reciting that distick of *Martial.*

Quem recitas meus est ô Fidentine libellus,
Sed male dum recitas, incipit esse tuus.

T. Repeating it over again after him, said,

that

C. Which he took thus away; That which proves the thing denied, is sufficient; But that Subcontrary propositions in a Contingent matter may be both true, proves the thing denied, that some infants may not be Baptized, some infants may be Baptized; Therefore it is sufficient.

T. He denyed the Minor, tho it be an Axiom, Subcontrary propositions in a Contingent matter may be both true, yet it was not consequent that these subcontrary contingent propositions (some Infants may not be baptized, some Infants may be baptized) may be both true.

C. Which was proved thus. That which is affirmed and predicated of the Species, may, and is affirmed of every *Individuum*, and particular under that Species: But it is affirmed of the Species, that Subcontrary Propositions in a Contingent matter may be both true, therefore it may be affirmed of these particular Propositions (some Infants may not be baptized, some Infants may be baptized) that they may be both true,

T. He said it was a fallacy, he went about to entrappe him, in confessing that subcontrary

contrary Propoſitions may be both true, where the ſubject is capable, but here the ſubject, (to wit infants) are not capable of Baptiſm.

C. Then replyes he, they are not Contingent (which is here required) but Neceſſary Propoſitions, *in materiâ neceſſaria*, if the ſubject be not capable, but we ſpeak of Contingent Propoſitions, the Predicate whereof may be affirmed or denied of the ſubject without contradiction; which while he was framing into a Syllogiſm,

T. Mr. *T. interrupted him, ſaying, what would the man ſay if he could ſpeak?*

C. You love not to hear truth ſpeak, but would ſtrangle it in the birth, like the *Egyptian* Midwives; but to give you further Satisfaction, I will prove that they are actually both true, eſpecially that ſome infants may be baptized, for of the other there is no controverſie. Which he did thus, To whom belongs the Eſſence of Baptiſm, they may be Baptized; But to ſome infants belongs the Eſſence of Baptiſm; therefor e ſome infants may be Baptized.

T. *He denyes the Minor, that the Eſſence*

of

of Baptism did belong to some Infants.

C. Which was proved thus; To whom belongs the definition of Baptism, to them belongs the Essence; But to some infants belongs the definition of Baptism; Therefore to some infants belongs the Essence of Baptism.

T. He answered first to the Major, (to whom belongs the definition of Baptism, to them belongs the Essence,) it was idem per idem, *proving of the same thing by the same.*

C. To which was replyed, why then sayes *Aristotle*, that ὁρισμὸς ἐστὶ τοῦ πράγματος γνώρισμος, the definition is a manifestation of the Essence, and Logicians describe a definition, to be *explicatio rei Essentiæ*, the expression of the Essence of a thing, now that which expresses a thing, and which is expressed, are two distinct things. Then he denied the Minor, which was proved thus.

C. The definition of Baptism, as of all other Relations, is made up of the fundament, correlative, and *termini*. But all these three *fundamentum, correlatum, & terminus*, belong to Infants; Therefore the definition of Baptism belongs to Infants.

T. *He denied the Major, that Baptism was a Relation, or was made up of those ingredients.*

C. He replyed, that seemed strange to him, seeing all the Divines, and Logicians that he had read, affirmed Baptism to be a Relation, and it was evident, it could be put in no other Predicament, (as might be proved by Induction, but that the people understood it not) seeing the whole nature of Baptism is [illegible] in Relation to another.

T. *He said he cared not for authorities, but bid him prove it.*

C. Which he did thus; Every Sacrament is a Relation; But Baptism is a Sacrament; Therefore Baptism is a Relation.

T. *He said he might deny both Propositions, first The Major, for any thing he knew, every Sacrament was not a Relation; And the Minor too, that Baptism was a Sacrament, for the word Sacrament was an invention of man, not grounded upon scripture.*

C. Which both Propositions together were proved thus; That which is an outward, and visible sign, of an inward, and invisible grace, is both a Relation, and

and a Sacrament; But Baptism is an outward and visible sign, of an inward, and invisible grace; Therefore it is both a Relation, and a Sacrament.

T. *He denyed the Minor, that Baptism was an outward, and visible sign, of an inward, and invisible grace.*

C. He told him, it was St. *Austens* definition, avouched by learned men in succeeding ages, confirmed, and approved by the Church of England in the old Catechism.

T. *Mr.* Tombs *said he looked for Artificiall or divine Arguments, not humane Testimonies, at which answer while Mr.* C. *seemed to be astomished, he took occasion to triumph, contumeliously saying he never heard such an Argument.*

C. To which he replyed, Nor *Alexander* ever saw such a knot, as the Gordian, which made him cut it, when he could not untie it; you teach me by experience to know that there is no disputing against them that deny all Principles; as where you think the people doe not understand, you make no scruple to deny clear truths in Logick, and Divinitie; Therefore I see I must goe to plain scriptures,

that all the people may understand the absurdities. Now that the Definition of Baptism (which was the thing denyed) belongs to Infants, I prove thus.

If God institute Baptism for infants, Christ merited it for them, and they stand need of it, then to infants belongs the Definition of Baptism; But God instituted, Christ meritted, and Infants stand need of Baptism; Therefore to infants belongs the Definition of Baptism.

T. *He denyed the Minor, that God did not institute Baptism for infants, Christ did not merit it for them, nor Infants stand in need of it.*

C. Which he promised to prove in order, First that God did institute Baptism for infants. He that appointed infants Church-members under the Gospell, did institute Baptism for them; But God appointed Infants Church-members under the Gospell; Therefore God did institute Baptism for infants.

T. *He said first the Major might be questioned, because to be Church-members (whereas he should have said Church-members under*

the Gospell) and to be Baptized, were not termini convertibiles.

C. He confessed it, for infants under the Law were Church-members, and yet not Baptized, but Circumcised, and before the Law Church-members, and yet neither Circumcised, nor Baptized; but under the Gospell they were so convertible, that all that were Baptized, were Church-members, and all that were Church-members were to be Baptized, which is that which he affirmed now, and is a truth, a truth so clear, that Mr. *Tombs* confesses it all along in his Books, and upon that confessed ground, Mr. *Baxter* goes in many of his Arguments.

T. *He would have denyed it, till a Gentleman told him, that he heard him affirm the same in his Sermon the day before, Then he denyed the minor, that God did institute infants Church-members under the Gospell.*

C. That I'l confirm (sayes he) with a threefold cord, which will not easily be broken, before the Law, under the Law, under the Gospell, which he framed into an Argument thus Those whom God did promise before the

Law

Law, foretell under the Law, actually receive into covenant under the Gospell, those God did appoint Church-members under the Gospell; But God did promise before the Law, foretell under the Law, and actually receive Infants into Covenant under the Gospell; Therefore God did appoint Infants Church-members under the Gospell.

T. *He denyed the Minor, That God did not promise before the Law, foretell under the Law, and actually receive infants into covenant under the Gospell.*

C. Which was proved in order, first that God did promise before the Law that infants should be in covenant under the Gospell, thus.

That which God did promise to *Abraham*, was before the Law; But God did promise to *Abraham*, that infants should be in covenant under the Gospell; Therefore God did promise before the Law, that infants should be in covenant under the Gospell.

The Minor being denyed, he proved out of *Gen.* 17. 7. *I will establish my covenant between me, and thee, and thy seed after, thee, in their generations, for an everlasting covenant.*

be a God unto thee, and unto thy seed after thee. Thus framing his Argument; He that makes an everlasting covenant to *Abraham*, and his seed after him in their generations, promised that infants should be in covenant under the Gospell; but God makes an everlasting Covenant with *Abraham*, and his seed after him in their generations; Therefore God promised that infants should be in covenant under the Gospell.

T. *He denyed the Major, saying, that everlasting signifyed onely a long time, not that it should be so under the Gospell to the worlds end; and was to be interpreted by the verse following, I will give unto thee the Land of* Canaan *for an everlasting possession, and yet the* Jews *are now dispossessed of* Canaan.

C. They are now dispossest, but shall be possessed of it again at their conversion, and so have an everlasting possession, in the type to the end of the world, in the Antitype for ever, but that the covenant that God made with *Abraham* is to continue to the end of the World appears in that it is a Gospell covenant; That which is a Gospell covenant is to continue to the end of the world;

But

But the covenant that God made with *Abraham* and his seed to all generations, is a Gospell covenant, *Gal.* 3.8. and the scripture foreseeing that God would Justifie the heathen, through faith, preached the Gospell before to *Abraham*, saying, *In thee shall nations be blessed*; Therefore it is to continue to the end of the world. *p.* 2.

T. *Without repeating, he confusedly answer'd thus, that it was an everlasting covenant, and to continue to the end of the world, but not to infants.*

C. He told him first that it was a denying of the Conclusion, then took away his answer thus; If God command infants to stand before him, in covenant, then it is to continue to infants; But God commands infants to stand in covenant before him; Therefore it is to continue to infants. *Deut.* 29.10,11. *Ye stand this day all of you before the Lord, your God, your Captains of your tribes, your elders, and your officers, with all the men of Israel, your litle ones.*

T. *He said that he should have proved that it should continue to infants to the worlds end, for he did not deny but that infants in some*

sense

sense were in covenant under the Law, but not under the Gospell.

C. Yes under the Gospell; If Christ hath obtained a more excellent Ministrie, and is a Mediator of a better covenant, which is established upon better promisses, then if infants were in covenant under the Law, they are in covenant under the Gospell; But *Heb.*8.6. Christ hath obtained a more excellent Ministry, was a Mediator of a better covenant, which was established upon better promises; Therefore if infants were in covenant under the Law, they are in covenant under the Gospell. *p. 90.*

T. *He denyed the consequence of the Major, that tho the covenant of the Gospell was a better covenant than that of the Law, yet infants were not in covenant as well under the Gospell, as under the Law.*

C. Which was thus taken away; That which unchurches the one half of Christendome, and leaves them no ordinary means of Salvation, can not be a better covenant; But to deny infants to be in covenant, unchurches the one half of Christendome, and leaves them no ordinary means of Salvation;

Therefore

Therefore it cannot be a better covenant.

T. *Without repeating the Syllogiſm, or denying either of the Premiſſes, or formally applying any diſtinction, he ſaid, the covenant under the Goſpell was made onely with the ſpirituall ſeed of* Abraham.

C. Which was thus diſproved; If the covenant was made in the ſame manner, and extent, to the Gentiles, as to the *Jewes*, then under the Goſpell it was not onely made to the Spirituall ſeed; But it was made in the ſame manner, and extent, to the Gentiles, as it was to the *Jewes*; Therefore under the Goſpell it was not onely made to the Spirituall ſeed.

T. *He denyed the Minor.*

C. Which was proved by this Enthymema: The partition wall is pulled down, and *Jewe* and Gentile are all one in Chriſt-Jeſus; Therefore the covenant is made in the ſame manner, and extent, to the *Jew*, and Gentile.

T. *He denyed the conſequent, that, tho the partition wall was taken down, and both* Jew *and Gentile are all one in Chriſt-Jeſus, ſeeing the Goſpell was offered to all nations;*

Yet

yet under the Gospell the covenant was onely with the Elect, and believers.

C. Which was confuted thus; That which is made with the whole visible Church, is not onely made with the Elect, and true believers; But the covenant is made with the whole visible Church; Therefore not onely with the Elect, and true believers.

T. *He denyed the Major.*

C. Which was proved thus; That which is made to the kingdom of God upon earth, is not onely made to the Elect; But that which is made to the whole Church visible is made to the kingdom of God upon Earth, Therefore it was not onely made to the Elect.

T. *He denyed the Major, that, that which was made to the kingdom of God upon earth, is not onely made to the Elect.*

C. Which was proved thus; In the kingdom of God, that is in the Church Militant, there are not onely Elect, but reprobates, Saints, but hypocrites, for all that are outwardly called, are of the kingdom of God in this sense, and many are called, but few chosen, The kingdom of God is compared

to

to a field, where there are tares, as well as wheat; a fould, where there are goats as well as sheep; to a noble mans house, where there are vessels of dishonour, as well as honour; And if the Church in regard of outward administration of ordinances (which is the Question) were onely the Elect, then it would follow that there were no visible Church upon earth, the *Jewes* had no more visible Church than the heathens, the distinction of the Church visible, and invisible, were frivolous, for no man, nor angell, knows who are Elect, nor any but God.

To which issue the first branch of the Argument being brought, Mr. *C.* referred the judgment of it to the people, And proceeded to the second, that God foretold under the Law, that infants should be Church-members under the Gospell.

T. *Mr.* T. *perceiving that the people apprehended that he was brought to an apparent absurdity, would have waded into a large discourse to wind himself out.*

C. But Mr. *C.* told him, that it was his office (being Respondent) to deny or distinguish, but not authoritatively to determine

the

the question, as if he were the Dr. of the chair; And with much ado (the Anabaptistes crying let him have liberty to speak on) brought him to dispute again, and to turn to *Esay.49.22.* Whence he framed this Argument. He that foretold that he would lift up his hand to the Gentiles, and set up a standard to the people, and that they should bring their sons in their Armes, and their daughters shall be carryed upon their Shoulders, foretold that infants should be Church-members under the Gospell; But thus saith the Lord God, Behold I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their Arms, and thy daughters shall be carryed upon their shoulders; Therefore God foretold that infants should be Church-members under the Gospell.

T. *He denyed the Major; And said the meaning was, that the* Jewes *should bring the Gentiles children.*

C. To which he replyed, God sayes I will lift up my hand to the Gentiles, and they, that is the Gentiles, shall bring thy sons, and Mr. *Tombs* says the *Jews* shall bring thy sons;

sons; Then a Gentleman read the words, and said it is the Gentiles shall bring, &c.

T. *Then Mr.* T. *recollecting himself said, the meaning was, the Gentiles should bring the* Jewes *children from captivity; And that it did not point at the time of the Gospell.*

C. To which was replyed, the contents of the Chapter sayes that it points at the time of the Gospell; Mr. *Tombs* sayes it points at the time of the *Jewes* captivitie, whether shall we believe? and repeated the contents: Christ being sent to the *Jewes*, complaineth of them to the 5. *verse*, he is sent to the Gentiles to the 13. *verse*, Gods love to his Church to the end; then the people laughed, &c.

The pith of which was framed into an argument thus; That which is the judgment of the Church of England ought to be entertained before the groundles assertion of one private man; But that it points at the time of the Gospell is the judgment of the Church of England; Therefore it ought to be entertained before the groundles assertion of one private man.

T. *He denyed that it was the judgment of the Church of England.*

C.

C. Which was thus proved, If the Church of *England* causes it to be printed, and commands it to be read before the Chapter, then it is the judgment of the Church of *England*; But the Church of *England* causes it to be printed, and commands it to be read before the Chapter; Therefore it is the judgment of the Church of *England*.

T. *Mr.* T. *said it was not commanded to be printed, and read so before the Chapter, for he knew not what kind of Bible his was.*

C. He told him, it was the same with the great Church Bible, which was not onely authorised with a Proclamation, but an Act almost fifty years agoe, and will Mr. *Tombs* without giving of a reason condemn a whole nation to have slept in such an errour all that while? Then Mr. *Abbets* preacher resident there, one who hath been dipped, being in pulpit with Mr. *Tombs*, stood up and said, the words were, They shall bring thy sons in their Arms; To which Mr. C. replyed, what then? may they not be Gods sons by adoption, and their own by naturall generation?

Mr. *Tombs* fell upon expounding the

Chapter from *verse* to *verse*. Mr. *C.* told him, that they came not to hear him expound, but dispute, and repeating the last Argument, wished him to answer; at which *Abbets* stood up again, and said the words of the text were, that they, that is, the Gentiles, shall bring thy Children, that is the *Jewes*. To which Mr. *C.* replyed, that was an addition to the text, for there is no mention of the *Jewes*; But grant it were, must it be therefore meant of the Captivitie? the 20. and 21. *verses* of this Chapter confutes it, intimating that the *Jewes* after Christs comming shall lose their own naturall, and the Gentiles Children shall be adopted, and engrafted into their place; They, that is the Gentiles converted, shall bring thy sons, thine by a kind of adoption, and spirituall succession, for the Gentiles Children were ingrafted into the stock of the *Jewes* Children broke off; And this is so clear from the Context (compared with *Rom.* 11.) That with reason it could not be denyed; But he was to speak to Mr. *Tombs* who understood the nature of a dispute, and not to him, and if he would take upon him

to Moderat, it was fit that he should have another.

T. *Mr.* Tombs *asked Mr.* C. *what he understood by standart, what by kings, what by nursing Fathers, &c.*

C. He told him, that it was not his place to dispute Socratically by asking of questions, but to answer *ad Appositum*. But to give him Satisfaction (which he needed not) by Standart he understood some visible Gospell ordinance, as Baptism; by Kings supream Magistrats, by nursing Fathers, and nursing Mothers, patrons, and protectours of the Gospell. *p. 31.*

T. *He said that it was a Metaphoricall speech, and that nothing could be gathered from it.*

C. He replyed, that he would grant him that it was more than a Metaphoricall speech, (for a Metaphor consisted but in one single trope) but it was a continuation of severall tropes, and therefore Allegoricall; yet it does not follow, that nothing could be gathered from it, for then nothing could be gathered from any Parable in the Gospell; Nay not any part of the New testa-

ment; for there is scarce a sentence without some Tropes in it.

T. *Mr.* T. *said it was fulfilled in* Hesters *time, which was a nursing Mother to the* Jews.

C. To which was answered; *Hester* was a *Jew*, and a friend to the *Jews*, what is this to the Gentiles bringing Children upon Shoulders? And tho that should be waved, and *Hester* granted to be a nursing Mother in the type, yet in the Antitype it aymes principally at the times of the Gospell, else grosse absurdities would follow; for what Kings, or Queens in *Hesters*-time did bow down to the *Jews* with their face towards the Earth, and lick up the dust of their feet? *verse* 23. Iles are summoned in the first *verse*, which must be meant of the time of the Gospell; Christ is promised to be given for a light for the Gentiles, that he may be their Salvation to the end of the earth. 6. Kings shall see, and arise, Princes also shall worships. 7. And the holy Ghost, quotes *verbatim*, and applyes to the time of the Gospell the 8. *verse*, and that expressely 2. *Cor.* 6. 2. There is an implyed cutting off to the *Jews*, 20. An ingrafting in of the Gentiles,

the

the Children of the wild olive into the ſtock of the naturall olive, 21. And a Bringing of Children to viſible ordinances, 22. All which he offered to frame into Arguments.

T. *But Mr.* T. *prevented it, ſaying, that though it ſhould be underſtood of the times of the Goſpell, yet by ſons in Armes, and daughters upon Shoulders, was meant grown men, for any thing he knew, and men women and of a hundred years of age might be carryed upon armes, and upon ſhoulders.*

Which indeed is the ſame anſwer Mr. T. *gives in his ſceptical exercitation; (like foxes, and badgers being beat out of one hole, hath another to fly unto:) Where (as Mr.* Huſſey *quotes him) he uſes the ſame words, that Mr.* Abbets, *and he found fault with in Mr.* C. *Major propoſition, for theſe are his words, It is foretold that Gentiles ſhould bring their Children in their armes, therefore the Prophet foreſaw the Baptiſm of Infants, he might have ſeen the beam in his own eye,* turpe eſt doctori, &c. *But to return to Mr.* T. *anſwer.*

C. Which Mr. C. took thus away; Them

that they ſhould bring in their boſomes were Infants; But it was foretold that they ſhould bring them in their boſomes; Therefore they were Infants.

T. *He enquired where it did appear that they ſhould bring them in their boſomes.*

C. Out of the text, for the word in the original (which is tranſlated armes) is boſome, and ſo the Septuagints read it κολπους, intimating that they ſhould bring ſucking Children hanging upon their breaſts. *Iſ. 49.*

T. *Then Mr.* Tombs *ſaid it was an analogie, and performed when the Gentiles perſwaded their Children to embrace Chriſt.*

C. Well then, it is their Children, not thy children, *oportet eſſe memorem*; But not that neither; for that Scripture which in the letter ſuites with many other Scriptures, but in the pretended analogie with no other, can not be the meaning; But to interpret it literally of bringing Children to Chriſt in the boſome, ſuites with many ſcriptures, and to perſwade them to come to Chriſt, with no ſcriptures; Therefore it can not be the meaning.

T. *Mr.* T *could not name one text of ſcripture,*

ture, where to bring in armes, or bosome, wat to perswade to come to Christ.

C. So Mr. C. referred the judgment of it to the people, and named another text, *Es.* 65. 20. *There shall be no more thence an Infant of dayes,* &c. *But the child shall die an hundred year old.* 102

T. *Mr.* Tombs *bid him read the rest of the words, and the verse following.*

C. He said he had read as much as he intended to rayse his Argument from.

T. *Take notice (sayes he) he will not read that which makes against him.*

C. Not so; for nothing of it makes against me, but that an Argument must be *terminus simplex*, and *homogeneal*, and that you know well inough, but that in place of solid Satisfaction you must say something to deceive the people. The Arguments I raise hence are two, the first is this, There shall be no more an Infant of dayes, that is, Infants shall not be uncapable of the seal, while their age is measured by dayes, as the *Jews* Infants that might not be Circumcised till a week had passed over them; Therefore Infants new born are capable of the seal; The second

second Argument is this, The child shall dye an hundred year old, that is, as an hundred year old, or as well a Church-member as if he were a hundred year old; Therefore Children may be Baptized under the Gospell.

T. *Mr.* T. *found fault with that interpretation, shall dye an hundred years old, that is as if an hundred years old.*

C. He answered, to take it literally would imply a contradiction, for it was impossible to be a child, and a hundred years old, and was better than his, and the Anabaptistes exposition of 1 *Cor.* 10. 2. they were *Baptized under the cloud*, that is (say you) as if they were Baptized under the cloud, when nothing hindred, but they were really Baptized under the cloud. And *Rom.* 11. 19. the *branches were broken off*, that is (say you) as if they were broken off, when it was both possible, and apparent, that they were broken off.

T. *Then Mr.* T. *said it was not meant of the times of the Gospell.*

C. To which was replyed; Mr. *T.* will still be wiser than the Church of England; and read the Contents of the Chapter; The calling of the Gentiles *v.* 1. the *Jews* rejected

jected 17. the blessed state of the new *Jerusalem* to the end. *p.* 52.

T. *Mr.* T. *said it was verifyed* Zach: 8. 4. *Thus saith the Lord of Hosts, there shall yet old men, and old women dwell in the streets of* Jerusalem, *and every man with his staff in his hand for very age, and the streets of the citie shall be full of boyes, and girles playing in the streets thereof.*

C. To which was replyed; what is this to an Infant of dayes, or a child dying a hundred years old? when it is apparent both from the Contents, & Text, that this of *Zachary* is meant of the *Jews* return from Captivity, & more apparent that that of *Es.* is meant of the state of Christs kingdome under the Gospell which I prove thus; That Interpretation that brings with it, Absurditie, untruth, blasphemie, is not to be admitted; But to interpret it of the *Jews* return from Captivitie brings with it absurditie, untruth, blasphemie; Therefore it is not to be admitted.

T. *Mr.* Tombs *denyed the Minor.*

C. Which was proved in order; first that it brought with it absurdity, To apply the 25. *verse* to the return from Captivity was absurd,

absurd, that the wolf and the lamb should feed together, and the Lion should eat straw with the bullock, and dust should be the serpents meat; Therefore it brought with it absurdity. Secondly that it brought with it untruth; But to apply the 19. *v.* to the return from Captivity brought with it an untruth, that the voice of weeping should be no more heard in *Jerusalem*; for it was twice destroyed after, once by *Antiochus*, then by *Vespatian*, and *Titus*; Therefore it brought with it an untruth.

Thirdly that it brought with it blasphemie; for to interpret the 17. *verse*, (Behold I create new heavens, and new earth, and the former shall no more be remembred, and come into mind) of the second temple, is blasphemous; Therefore it brought with it blasphemie, for it crosseth St. *Peters* interpretation 2. *Pet.* 3. 13. Wee according to his promise look for new heavens, and a new Earth; For can any rationall man think, that the new temple built at *Jerusalem* in *Cyrus* his time, was this new heaven, and new earth, that the former should be no more remembred? When the antient men are said to weep, because the glory of the latter

temple

temple was short of the glory of the first, *Ezra.* 3. 12. [It was inferiour to *Solomons* temple, first in respect of the building, that was lower, and meaner; secondly, in respect of the vessels, before of Gold, now of brasse; thirdly, of five things that were lost, first the Ark of God, secondly, the *Urim* & *Thummim*, thirdly, fire from Heaven to consume the Sacrifices, fourthly, the glory of God between the Cherubims, fiftly, the gift of prophesie, for after the second temple there was no prophet.]

T. *Mr.* T. *fell to his wonted course of impertinent exposition, wherein Mr.* C. *told him he violated the rules of dispute, and did lasciviously wanton it out into a wilderness of words, that the truth might be obscured or lost, and like a lapwing carry the hearers far from the matter. Then* C. P. *an Apothecary began to interpose, as he had done once before, till a gentleman of authoritie, told him, that it was not fit for a man of his place, and calling, to speak; Yet Mr.* Tombs *would not be satisfied, but went on saying that Dr.* Prideaux *in* Oxford, *when a place of Scripture was cited, was wont to give a large exposition.*

C:

C. *Mr.C.* Replyed, that *Dr. Prideaux* was Doctor of the Chair, and Judge of the Controversie, and might do that which a Respondent may not do, whose office is onely to repeat, deny, distinguish, and when a Text is quoted, to give a brief exposition, that the Opponent may have something to fasten upon; And what Dr. *Prideaux* did, he knew not; but what Dr. *Collins*, and Dr. *Ward* did, he could tell him; but that it was not to the present purpose. And that his judgment in this, was but the same with his own University of *Oxford*, as he knew of late by a sad experiment.

T. Mr. Tombes *Asked what that was?*

C. He told him an explosion, not for disability (for his dispute was plausible inough) but that he would neither be satisfied with D. *Salvage* his answer, nor the Doctor of the Chaires determination; but fell to repetitions, and extravagances, as now.

Mr. *Tombes* launched into a tedious discourse to vindicate himself, till he had tyred the Auditors, who cryed out this is but to waste time; And a learned Gentleman spake aloud,

aloud; this is but to spend the time in parling, that he may avoid the gun-shot, for he is affraid the great thunderbolt is behind: and so with much adoe, he was brought to dispute again, where Mr. *C.* falling upon the third branch of his Argument, That God did actually receive Infants to be Church-members under the Gospell, began thus.

C. Those whom Christ commanded his disciples to Baptize, they may be Baptized; But Christ commanded his Disciples to Baptize Infants; Therefore they may be Baptized. The Minor being denyed, was proved thus; He that commanded his Disciples to baptize all Nations, commanded them to Baptize Infants; But Christ commanded his Disciples; *Matth.* 28.19. to Baptize all Nations; Therefore Christ commanded them to Baptize Infants. *p. 92.*

T. *Mr.* T. *denyed the Major.*

C. Which was proved by this Enthymema; The whole includes every part; Infants are a part of Nations; Therfore he that commanded to Baptize all Nations, commanded to Baptize Infants.

T. *He*

T. *He denyed the consequent; though the whole included every part, and Nations were the whole, and Infants were a part of Nations, yet it did not follow that Infants were to be Baptized.*

C. He returned, that, that saying of *Aquinas* (*posito toto generali, pars ejus negari non potest*, a generall whole being granted, no part of it can be denyed) was an axiome both in Logick, Philosophie, and Divinity, as *Psalm* 117. 1. *Prayse the Lord all yee Nations*, is interpreted by another Psalm, *old men, and babes, young men, and maidens; prayse yee the Lord.*

T. Mr. T. *Said it was an Axiome that the whole includes every part, where there is no exception, but here is an exception.*

C. He replyed, Saint *Ambrose* upon the place sayes there is no exception, *Qui dixit omnes, nullos excluſit, neq; parvulos, &c.* He that said Baptize all Nations, excepted none, no not Infants.

T. Mr. T. *Pished at it, sleighting* Ambrose *his Authority.*

C. Then said *Mr. C.* whether we shall obey *Ambrose* Bishop of *Millain* with Scripture;

ture, or *Mr Tombes* Vicar of *Lemster* against Scripture, judge you. But that there is no exception thus I prove; If Infants be excepted from Baptism, it is either because they are not named in the text, or because we find no instance that any were Baptized, or because they are not capable; But for none of these three; Therefore Infants are not excepted. 93.

T. Mr. *T. Denyed the Major, and said that a fourth reason might be given, because they were not Disciples, p. 99.*

C. He told him that in this answer he shewed himself to be no good Logician; for it is an Axiome, that in no division, one member can be affirmed of another, because they are opposite, now to be Disciples, and capable of Baptism were not opposite but subordinate; And to be Disciples, if it made them not capable, it was no exception at all, if it made them capable, it was the same with the third, to which *Dilemma* when he could receive no answer, he demanded where it was required that those that are to be Baptized, must be Disciples?

T. *He said out of the Text, for that which is translated Teach all Nations, is to make Disciples of all Nations.*

C.

C. He replyed; at *Ross* you found fault with me for that translation, asking me, was I wiser than the translators? and now when it seemes to make for you, you urge it. *Quis teneatis vultus mutantem Protea nodo?* I confess it is μαθητευσατε, in the Aoriſt, ye ſhall make Diſciples, for it muſt be interpreted by the future, βαπτιζοντες, Baptizing, or by Baptizing in the preſent tenſe, as if Diſcipling were the end, and Baptizing the means, and required no qualification before (as learned men with great probability preſs) but I will not inſiſt upon that now, But that which you denyed, I prove, that Infants may be Diſciples, from [that place *Rom.* 15. 10. compared with the 5. *verſe*, for ſo *Mr. C.* ſaid, miſtaking it for] *Acts* 15. 10.

T: *At which* Mr. Tombes *inſulted, ſaying he was a good text-man.*

C. He replyed, he was in haſt, and did not think of this before, but that his anſwer did drive him to it, and he in his elaborate books did oftentimes quote one place for another; then how much more might he, that was extemporall, it had been enough to have ſaid, as our Saviour to the Tempter, *its written*: but

to

to leave these catches, and come to the proof. They upon whom the Pharasies would have layd the yoak, were Disciples, *verse* 10. Why tempt ye God, to put a yoak upon the neck of the Disciples; But many of them were Infants; Therefore Infants are Disciples.

T. *He denyed the Minor, that many of them were not Infants.*

C. Which was proved thus; The yoak was Circumcision *verse* 5. the Pharasies saying, that it was needfull to Circumcise them; But they upon whom the yoak was to be imposed by Circumcision, were only Infants amongst the Jews, and Infants together with Parents amongst the Gentiles; Therefore many of them were Infants.

T. *He denyed the Major, and said the yoak was not Circumcision.*

C. He replyed it was apparent, by comparing the 5. and 10. with the foregoing *verses*, 1. *verse* Certain men came down from *Judea*, and taught the brethren, except ye be Circumcised, after the manner of *Moses*, ye cannot be saved; where observe that Circumcision is the subject of the Question. In the 2. *verse* they determined that *Paul*, and

Barnabas, and certain others of them, should go up to *Jerusalem* unto the Apostles, and Elders, about this Question, to wit Circumcision. In the 5. certain of the Sect of the Pharasies said, that it was needfull to circumcise them. In the 6. the Apostles came together to consider of the matter, that is Circumcision, and when there had been much disputing, *Peter* rose up in the 7. and determined the Question in the tenth *verse*, why tempt ye God to put a yoak upon the neck of the Disciples?

T. Mr. *T. Said, that Circumcision could not be the yoak, that neither they nor their fathers could bear.*

C. He returned, that it was a bloody, and a heavy yoak, therefore the *Israelites* had a dispensation for 40. years in the wilderness; *Moses* neglected the Circumcision of his child probably for this cause; and his wife (when the Child was Circumcised) called him a bloody husband. The *Sichemites* were slain, as unable to defend themselves, while they were sore of the wound of Circumcision.

T. Mr. *T. Said, that the Doctrine of Moses*

was

was the yoak of which Infants were not capable.

C. He replyed; that Circumcision was principally meant, and the doctrine of *Moses* onely as an Appendix of it, and children were as capable of the doctrine then, as they were in *Abraham*, and *Moses* his time, when all in the moment of Circumcision were tyed to the observation of the doctrine, tho they of ripe years (to use *Vossius* his distinction) were taught the doctrine *antecedenter*, before Circumcision, infants of eight days *consequenter*, after Circumcision, when age made them capable; I know (sayes God) *Abraham* will teach his Children; So it is apparent all those upon whom Circumcision with the doctrine of *Moses* was to be imposed, were called Disciples; But some of these were Infants, for onely Infants were Circumcised among the Jews, and Infants with the Parents among the Gentils; therefore some Infants are Disciples.

Mr. T. *Without any distinct answer would have broke through the pales to rove abroad again.*

C. But he pressed him to keep within the lists, urging this Argument. They to whom

is the promise, they may be Baptized, its the Apostles own inference, *Acts* 2. 38. Be Baptized, for the promise is to you; But to Infants of believing parents is the promise, the promise is to you, and your Children; therefore Infants may be Baptized. *p.* 89.

T. *He denyed the Minor, that to Infants of believing parents is the promise.*

C. He told him, it was the words of the text, The promise is to you, and your Children.

T. *Then* Mr. T. *Said they were not believers yet.*

C. *Mr. C.* Replyed, they were believers *in fieri*, tho perhaps not *in facto*.

T. *That's Latine (sayes* Mr. T.) *what do you understand by it?*

C. He said, I mean this, they were believers by outward assent, and disposition, sufficient to make them members visible; but perhaps not believers by inward assent, and habit, to justify them. For I know you will not say that none are to be Baptized but they that have a saving faith, which none but God is able to discern. Ministers must act according to rule, which in *adultis*, is outward profession,

sion, or a willingness to receive the Ordinance, and that they were thus qualified (which is sufficient) it is apparent.

T. Mr. T. *Denyed that they were sufficiently qualified.*

C. Which was proved thus; They whom the Apostle commanded to be Baptized, were sufficiently qualified; But the Apostle commanded them to be Baptized; Therefore they were sufficiently qualified.

T. *Then* Mr. T. *Without repeating the Syllogism, or applying any distinction, inquired where the Apostle commanded them to be Baptized.*

C. He told him *verse* 38. βαπτισθητω εκαστος υμων, be Baptized every one of you.

T. *Yes* (*sayes Mr.* T.) *Upon condition of Repentance, repent and be Baptized.*

C. That is a condition of your own making, and an adding to the Word of God, for where dos the Scripture, either expresly, or implyedly say, that Repentance is a condition of Baptism? if it be meant of compleat repentance, true it is, it was their duty both to repent, and to be Baptized, to repent in relation to crucifying of Christ, to be

Baptized in relation to Judaism, which they were to put off, and Christianity which they were to put on; But that they must have compleat repentance before Baptism, it is not so much as hinted at. And if you mean incompleat repentance (which is indeed all that is required) they had that already, for they were pricked in conscience, saying, Men, and brethren what shall we do?

T. Mr. T. *Said that was not all that was required, nor was it a sufficient qualification for Baptism.*

C. Against which answer was concluded thus; That upon which the Apostles Baptized three thousand the same day, was a sufficient qualification; But the Apostles upon that Baptized 3000. the same day; Therefore it was a sufficient qualification.

T. *He denyed the Minor, and gave his reason from the* 40. *and* 41. verses, *And with many other words did he testify, and exhort, saying, Save your selves from this untoward generation, then they that gladly received the word were Baptized,*

C. It was replyed, that this was but a recapitulation, or reciting of the heads of *Peters*

Sermon

Sermon that he preached to them, before they were pricked in conscience, or were exhorted to be baptized, and no new act, which was a thing usual in Scripture, as *Gen.* 1. God having expressed the creation of Man, and Gods blessing of him, and all creatures to him, by a *Synecdoche* recites the manner of his creation in the second Chapter. But howsoever it made nothing against him, for whether it be taken thetically without any condition, or hypothetically upon condition of repentance, the Children were to be baptized together with the Parents, *the promise is to you and your Children*, and that was all that he contended for; from whence ariseth this Argument, To whom the promise of Grace belongs, to them Baptism belongs also; But the promise of Grace belongs to Believers and their Children; Therefore Baptism belongs to both.

T. *Mr. T. said, the Promise of Grace belonged to Believers, and their Children, when their Children actually believed, and not before.*

C. He replyed, there were two Arguments in the text to overthrow that: The first

first might be drawn from the Indicative predication in the present tense, the Promise is to you, and your Children, is, for the present, as well to your Children, as to you. The second, from the opposition betwixt you and your Children, and them that are afar off. They, and their Children, which are, ὁ ἐγγὺς, near (as the Greek Scholiast, and the Syrian Interpreter saies) are opposed to them that are εἰς μακρὰν, afar off. The Jews were near, and in Covenant, for to them is the promise in the present tense, but the Gentiles were afar off, *Rom.* 2. 15. Ye who sometimes were afar off, are made nigh by the Blood of Christ, therefore it is expressed in the future tense, *as many as God shall call*; So that to the Jews being called, their Children were in Covenant with them; when the Gentiles shall be called, their Children shall be in Covenant with them.

T. *Mr.* T. *said, he granted that Children were in Covenant, and might be baptized.*

C. Well then observe, good People, the Dispute is at an end, he grants that Children are in Covenant, and may be baptized.

T. *Yes, but by those Children are not meant Infants, but Grown Men.*

C. He

C. He replyed, there are many circumstances in the text overthrows that; first, the word is τεκνα, which comes from τικτω, to bring forth, given sometimes to Children in the womb, for the most part to them that are newly born, or young.

T. Mr. T. said, it was also given to Men of ripe age.

C. Yes sometimes, by a figurative speech, (as that of *Julius Cæsar* to *Brutus* in *Plutarch*) καὶ σὺ τέκνον, *and thou my Child.* And well might he call him his Child, for he had adopted him the night before; but properly it signifies a young Child, and so it ought to be taken here, unless some convincing reason can be given to the contrary, according to that rule, *Omne analogum per se positum, stat pro famosiore significato.* Mr. *T.* gave no answer, but with a jeering Eccho repeated the last words, *pro famosiore significato.*

The second circumstance in the text, is the substantive verb ἐστὶν, is, the promise is to you, and your Children, not is to you, and shall be to your Children; now what Children had they at this present, but young Children? unless Mr. *T.* will imagine that they

were

were all Old Men and Women, that were present, and their Younger Men and Women were absent.

The third circumstance in the text is the *finis cui*, the end to whom the promise is, to you, and your Children; the Jews Children under the Law were in Covenant with their Parents, the Charter is confirm'd under the Gospel to them and their Children. The Jews when they crucified Christ, called for a Curse upon themselves, and upon their Children, here the Apostle gives them a Remedy as large as the Disease, *the promise* (that is, of Freedome from the curse) *is to you and your Children.*

T. *Mr.* T. *still kept his Conclusion in despight of the Premisses, that it was to their Children when they actually believed, and not before.*

C. Yes, and before they actually believe, which I prove thus: The blessing is as large as the curse, But the curse extended even to children, before they could actually believe (*his blood be upon us and upon our children*) Therefore the blessing.

T. *Mr.* T. *answered to the Major thus: If*

by

by blessing was meant the inward and spiritual part of the Covenant, it might be true; but that was nothing to the present purpose, seeing it was not known to us: But if the outward, and visible part, he denied that Infants were capable of the blessing, as well as liable to the curse.

C. Which distinction was took away thus: They that are holy with a Covenant-holiness are capable of the outward and visible part; But Infants of Believers are holy with a Covenant-holiness; Therefore they are capable of the outward and visible part. /03.

T. *Mr.* T. *denied the Minor, and said that Covenant-holiness was gibberidge, which they that spoke did not understand themselves.*

C. Mr. *C.* replyed, it was the language of learned men of all ages, amongst whom were *Vossius*, *Bullinger*, and *Hugo Grotius*; and that Children of Believing Parents were holy before Baptism, and that Baptism did not make, but declare them to be Christians.

Then cryed out a Cobler, [I. E.] *(that hath been dipped) this is Blasphemy.*

C. Well, you discover of what spirit you are, and your ignorance; Are not these the words

words of the learned assembly of Divines in the Directory confirmed by Ordinance of Parliament? That Infants are Christians, and federally holy before Baptism, and therefore are they Baptized [*Pag* 11.] And that Infants of Believing Parents are thus holy, with a federall, or Covenant-holiness, I thus prove from, 1 *Cor.* 7. 14. Els were your Children unclean, but now they are holy.

T. *That sayes Mr. T. Is meant of Matrimoniall holynes, or a lawfull use of the Marriage-bed, that they are no Bastards.*

C. That Answer I thus infringe. That which in Scripture is taken almost six hundred times in a distinct sense, and not so much as once for Matrimoniall holiness, cannot be so meant here; But it is taken in Scripture almost six hundred times in a distinct sense, and not once for Matrimoniall holyness; Therefore it cannot be so meant here.

T. *That Argument (sayes Mr* T.) *I will retort upon you, That which in Scripture is taken six hundred times in a distinct sense, and never once for Covenant-holiness cannot be meant here; But it is taken six hundred times in a distinct sense, and never once for Cove-*

nant holines; Therfore it cannot be meant here.

C. To which was replyed, this is to invert the order of the dispute, you are to answer, and not to oppose.

T. I may oppose by retorting of an Argument, and I will answer anon.

C. Well, to satisfie you, I deny your Minor, for its taken oft in Scripture for Covenant-holiness.

T. Where?

C. The proof lyes upon you, that it is not, yet Ile give give you one instance, or two, *Rom.* 11. 16. if the first fruits be holy, the Lump is also holy, and if the root be holy, so are the branches.

T. That is not meant of a Covenant-holyness.

C. Yes, its as cleer as the light, and so you your self interpreted it at *Ross*, as there are hundreds that will witness, which was upon this occasion. I pressed that if the immediat parents were holy, the children were holy with a Covenant-holiness, you denyed the inference, and said the meaning of it was, that *Abraham* the father of the faithfull was the first fruits, and root that was holy, and therefore his posterity was holy, and in covenant

[And in this exposition, as he agreed with truth, so with *Beza*, who sayes that children are holy, that is comprehended in covenant from the wombe, and with *Bowles*, who saith, that they are holy with outward holiness, by which they are judged to be in covenant]

But to return from whence, by your retortion, we have digressed. I am to prove that holyness is never taken in Scripture for Matrimoniall cleanness in opposition to Illegitimation. Not in that place *Ezra* 9. 2. the holy seed have mingled themselves with the seed of those lands; which is either your only, or principall hold, (as far as I can gather out of your books) therefore in no place.

T. *He denyed the Antecedent.*

C. Which was proved thus. If it be meant of Matrimoniall cleanness, then this must be the meaniug of the words; The holy seed, that is the lawfully begotten Jews, have mingled themselves with the seed of those lands, that is the bastards of those lands; But that cannot be the meaning, for happily there were some Bastards among the Jewes, and in that sense not holy, and no Bastards among the Nations, but all, or the most Legitimate,

and

and therefore in that sense not unholy. Therefore it is not meant of Matrimoniall holiness.

T. *He denyed the Major, affirming that both Jews, and Nations, were holy before their mixture, but then, both they, and their Children became unclean, because God had forbidden them to marry with the Nations.*

C. To which was answered, they that are Saints are not unholy; But some Saints have been begot by this mixture, or unlawfull bed, as *Jepthah*, who *Hebr.* 11. Is said to be justified by faith; Therefore they are not unholy.

T. *He denyed the Major, saying, they may be unholy by their Naturall Generation, and first birth, and yet holy by Regeneration, and new birth.*

C. This strikes not home; *Moses* had children by his *Ethiopian* woman, but they were not illegitimate; therefore those that were begot by mixture with the Nations were not Illegitimate.

T. Mr. T. *Said, that was before the Law was given.*

C. Well, that Answer will do you little service; after the Law was given, *Salomon* had

had children by *Rahab*, who was a *Canaanitish*; and *Boaz* by *Ruth*, who was a *Moabitish* woman; and yet they were not Illegitimate, or unholy, as you would have it.

T. *They became Proselites, and received the Religion of the Jews.*

C. Well then, while they were not of the Jews Religion, tho no Bastards, they were unholy, when they embraced the Jews Religion, (by your own confession) they became holy; whatis this but a Covenant-holyness which you have opposed all this while, and now grant it?

T. Mr. T. *Used many words to clear himself, but with little satisfaction to the greatest part of the hearers, and still denied that children were holy, and in covenant.*

C. Which was further proved thus, They that Christ took up in his arms, blessed, said, the Kingdom of God belonged unto them, pronounced a curse upon those that despised, and would not receive, are holy with a Covenant-holyness; But Christ took up little children into his arms, blessed them, sayd, the Kingdom of God belonged unto them, pronounced a curse upon those that despised, and

would

would not receive them; Therefore little Children are holy with a Covenant-holiness.

T. Mr. Tombes *began to be petled, as if something in this Argument galled him, saying it was a fallacie, and that he went about to entrap him by sophistrie.*

C. What fallacie?

T. *A heaping of many things together that belong to severall matters.*

C. I confess they were spoken upon severall occasions, but they all concenter in my Conclusion, that children are holy, and in covenant; I am in hast, and named them all together, but if you will have patience, He prosecute them severally.

T. *I am willing to continue till midnight, but I like not this kind of arguing.*

C. You like it not, because it does *jugulum petere*, cut the throat of your tenet.

T. *No not so much as touch the skin of it, sayes he.*

C. Well I beseech you in the spirit of meekness to answer.

T. *It is a fallacie of heaping many particulars together.*

C. I confess there is a fallacie they call [illegible].

T. *Take notice, he confesses it is a fallacie.*

C. No such thing, for [illegible] is an asking of many Questions, which is your usuall fallacie, Socratically to ask, when you should solidly answer, but in my Syllogism there is not so much as one Question.

T. *It is a Copulative proposition sayes Mr.* Tombes, *and if one member of it be false, the whole is false.*

C. It is not an explicit Copulative proposition (sayes *Mr. C.*) neither is any member of it false, (for every branch of it is Scripture,) Instance in any of the particulars that you think makes the least for me, and I le begin with that; then he mentioned *Matth.* 18. 2. Which words being read, from thence he raysed this Argument. They to whom belongs the Kingdom of Heaven, are holy, and in Covenant; But to little children belongs the Kingdom of Heaven; Therefore little children are holy, and in Covenant.

T. *Those little Children were not Infants.*

C.

C. They are called βρέφη of βαρῶς ἔπειν, because they could scarce speak.

T. *What are these called* βρέφη?

C. If not here, elsewhere, and of other Evangelists, and here they are called παιδιά, by the diminutive, which the great Master of the Greek *Hippocrates* interprets, to signifie a Child under seven years of age, and therefore not capable of actuall faith, when the Apostles themselves were yet ignorant about fundamentalls.

T. *They were converted verse 3. Except ye be converted, and become as little Children, &c.*

C. The meaning is not that the little Children are converted, but it hath relation to the Disciples in the first verse, who must be converted from their actuall sins, and become as little children which have no actuall sin.

T. *O how unhappy are the people that are seduced with these toyes, are you not ashamed?*

C. I see you have learned of that man in *Lucian* to cry out ὦ κατάρατε, and to vilifie that Argument you cannot answer, and besides that, I see nothing that is shame-worthy.

He hath answered nothing at all (sayes one under the Pulpit) but shifts and denyes all.

T. *Thou art an impudent, brazen-faced fellow, whosoever thou art, I have answered all, confuted all my adversaries Books, and amongst them one of my greatest Antagonists, I have turned Mr.* Richard Baxter *the most of his Arguments against himself.*

C. Sir, let that worthy man alone who is absent, you are now to answer me.

T. *Here is nothing to answer, is it not in the sixt verse, Who so shall offend one of these little ones which believe in me? were they not believers?*

C. Yes, the Disciples were believers, which are here meant, and not the children; which the Grammaticall construction will tell you, for it is in the masculin gender, ἓν τῶν μικρῶν τούτων, one of these little ones, meaning μαθητῶν disciple, not παιδίων in the Neuter Gender to answer to παιδίον, little child; so that my Argument remains unanswered.

T. *I am weary of this Pedantrie, and looking upon his watch, said, I promised but one houre, and its above foure houres; with that he clapped his Book together.* [T. J.] *Good Mr.*

Tombes

Tombes *(says an Anabaptist) continue a little longer for satisfaction of the people; he gave no answer, but put on his hat.*

C. Well, Sir, I will not press you any further now, I should have urged *John* 3. 5. *Rom.* 11. and other places, to prove Infants Church-membership, and have come to the second and third branches of mine Argument, that Christ merited it for them, and Infants stand in need of Baptism; but those I must leave to another opportunitie; Therefore I desire that we may have a set day about a Month hence, seeing I was hurryed to this extemporall discourse through importunitie.

T. *No, I will have no more dealing with you, unless it be by writing, that what both of us shall set down, may be read in the publick Congregation.*

MARK. 16. 15, 16.

15. *And he said unto them, Go ye into all the world, & Preach the Gospel to every Creature.*
16. *He that beleeveth, and is Baptized, shall be saved, but he that beleeveth not, shall be damned.*

THese two verses hold out the rich Charter of the Gospel, which our Saviour delivered to the Apostles after his Resurrection; The parts are two, First a Precept, in the former verse, *Go ye into all the world, and Preach the Gospel to every Creature*; Secondly a Promise, with a Commination in the latter, *He that beleeveth, and is Baptized, shall be saved; but he that beleeveth not, shall be damned.*

In the Precept, we have two particulars, First a Mission, he sends them, *Go ye into all*

the

the world; Secondly a Commission, he authorizes them, *and Preach the Gospel to every Creature.*

In the latter verse, or promise, we have First the thing promised, layd down affirmatively, *shall be saved*; Secondly the qualification, and that either absolute, *he that beleveth*, or conditional, *and is Baptized*; *he that beleeveth, and is Baptized, shall be saved*; Or a Commination *shall be damned*, with a qualification negative, and absolutely without any limitation, *he that beleeveth not, he that beleeveth not shall be damned.*

I will only hint at the former verse for introduction to the latter. *And he said*, (that is Christ,) Observe, that it is only God, Christ God and Man, that can give Mission, or Commission to Preach, and ordain Sacraments. *Matth.* 28. 18. *All power is given me in Heaven and Earth, Go ye therefore, and teach all Nations.* Go ye into all the world, there is the largeness of their Commission, to all the world, as he, to all Nations as *Matthew*. Hence observe, the Apostles, and by them the Evangelists, had an extraordinary Commission

Commission which extended through the world, but our Commission ordinarily is limited to certain places; True it is, there may be itinerants upon special occasions, (and they also confined within their verges,) But as Doctor *Buckeridge* observes well when Christ speaks to Apostles, he says, *Go ye into all the world*, but when to ordinary Pastors, and Teachers [illegible] he fixed some to be Pastors, and some Teachers.

And Preach the Gospel to every Creature, there is the Commission, wherein we have First the Act *Preach*, that is proclame, Secondly the object of the Gospel, which in the Original, and other languages signifies good news, or a good speech, from the connexion between the Mission and Commission comming from the same Authour Christ, and extended to the same persons, the Apostles, and their successours, observe, that none may Preach as Church Officers, but they that are sent in a Gospel way; our adversary in the common cause spoke so home to this, that we need not press it further. The last thing is the extent of the Commission, and that a very large one, *unto every*

every Creature, as here, to all Nations, as *Matthew*.

Now the *Quere* will be, what is meant by every Creature? Some limit it to *every* rational creature, Angels, men, Devils, as *Origen*, & his *misericordes Doctores* who held the Devils and reprobates should be saved; but that cannot be; for 2. *Pet.* 2. 4. *They are cast down to hell, and reserved to judgement.* Some more strictly restrain it only to man, and that when he is come to age, and understanding, excluding Children; this is too strict; True it is, Infants are not capable to be taught of men, but they may be taught of God; they cannot actually understand the Gospel, but they may actually receive the benefit of the Gospel; a noble mans Child hath interest in his Fathers Patent, and pardon; a sucking Infant (though he knows it not) may be joined in a lease with the Parents. Some extend it, and it is conceived more fitly according to the Letter, without any Synecdoche, or figure, to every creature, as if he should say, Go and proclaime the benefit that comes by Christ to every Creature; for as by the first *Adam* all creatures were

were accurſed, ſo by Chriſt the ſecond *Adam*, all creatures ſhall be bleſſed, *Rom.* 8. 22. πᾶσα ἡ κτίσις every creature groans, deſiring to be delivered into the glorious liberty of the Sons of God, anſwerable to this, Preach the Goſpel πάσῃ τῇ κτίσει to every creature, telling them, that they are now by Chriſt to be delivered into the glorious liberty of the Sons of God.

Object. But the creature cannot hear, nor underſtand.

Anſw. Its true not properly, no more could *John Baptiſt* in his Mothers Womb, and yet ἐσκίρτησεν ἐν ἀγαλλιάσει the Babe ſprang for joy: Nay the Holy Ghoſt aſcribes a hearing to the creature, *Hoſea* 2. 21. *And it ſhall come to paſs in that day ſaith the Lord, I will hear the Heavens, and they ſhall hear the Earth, and the Earth ſhall hear the Corn, and the Wine, and the Oyl, and they ſhall hear* Jezreel. Hence obſerve, that every creature in a ſenſe is ſenſible of the benefit they have by Chriſt; but every one in their kind, men come to years, and diſcretion, are capable of actual underſtanding, actual profeſſion, actual faith; Infants only in *actu primo*, are capable

ple of the first seeds of understanding, of
102. profession of Faith, which will shew it self
in the fruits when they come to years; The
rest of our fellow creatures as by a natural
instinct they groan for the curse, so by an
other instinct, they lift up their heads in ex-
pectation of the blessing, and that ἀποκαραδοκία
with an earnest expectation, or a stretched
out neck as the word in the original signifies,
Rom. 8.19.

Thus we have paraphrased upon the first
verse for introduction to the second, where-
in is First, a Consolatory promise, *he that
believeth, and is Baptized, shall be saved*;
Secondly a Comminatorie Curse, *he that
believeth not, shall be damned.* In the for-
mer, we have first the qualification, and that
either absolute, *he that believeth*, or con-
ditional, *and is Baptized.*

Q. Now the *Quare* will be, what belief
is here meant?

Sol. First the event tells us, that belief
that saves us, *he that believes shall be saved.*
Secondly the opposition, its contrary to that
unbelief that damns; Observe that a saving
Faith is necessary to salvation, without Faith

it

it is impossible to please God, all they, and only they that have a saving Faith shall be saved; so that you see that Faith is a necessary, and absolute condition.

And is Baptized, that is upon supposition, if Baptism conveniently may be had; hence observe, that Baptism is not absolutely necessary by necessity of means (as they call it) as if none could be saved without it, but by necessity of Precept, if conveniently it may be had. The *Israelites* for forty years in the Wilderness were not Circumcised. *Bernard*, that saw not all things could see this, that, *non absentia sed contemptus Sacramenti damnat*, not the want, but the contempt of the Sacrament damns: *Valentinian* the Emperour dyed, as he was going to be Baptized in *Jordan*, and *Ambrose* being asked what he thought of him, answered, that he was *Baptizatus voto, & voluntate, etiamsi non revera aquæ lavacro*, Baptized inwardly with wish, and will, though not outwardly with the laver of water; *Austin* is conceived here to be mistaken, who denyed salvation to Infants Un-Baptized, hence he is called *durus Pater Infantum*, a hard Father of

of Infants; and many of the Doctors of the Church of *Rome*, who hold that Infants that dye Un-Baptized, are kept in *limbo Infantum* in a Purgatory of Infants, where they shall never behold the beatifical vision.

Object. But here is first placed beleeving, and then Baptized, so that from the order of placing the words, some would gather that we are first to beleeve before we be Baptized.

Answ. That will not follow; for *Mark* 1.4. There is placed first Baptizing, and then Preaching, and repentance after, whence they might as well gather that we must be Baptized, before we can hear the word Preached, or repent; Repentance in Scripture is oft placed before Faith, and yet is a fruit, and effect of Faith; some of the Evangelists place *Judas* his receiving of the sop before the Sacrament, some after it; it is a rule in interpreting of holy Writ, that *Scriptura nescit prius, & posterius*, the Scripture does not alwaies observe the precise order in which things were done.

Q. But I beseech you consider what Faith it is that is here meant?

Sol.

Sol. A saving Faith; Must then a saving Faith be the rule of our Baptism? and must we Baptize none, but of those we know have a saving Faith; then we must Baptize none at all; never any Minister upon that ground had ever Commission to Baptize any, no not the Apostles, for they did not infallibly know that those they Baptized had a saving Faith; nay they actually Baptized many that were hypocrites, as *Simon Magus*, *Alexander*, *Hymeneus*, *Philetus*, and others; hence observe, That no rule for Baptizing in general can be gathered out of this Text, And to say that none are to be Baptized, but they that have a saving Faith, which is the Faith that is only here meant, or none but they which make an outward profession of Faith, (which is not here meant) is an untruth not gatherable from this Scripture, and an adding to the word of God, against which he hath proclamed a solemn curse.

The Commination, or curse follows in the last words, *He that beleeveth not, shall be damned*; he does not say, he that is not Baptized shall be damned.

For though the contempt of it is dange-

rous

rous, yet a man may be saved without Baptism; he does not say that he that is not dipped over head is damned, that is a thing indifferent, any washing in the name of the Father, Son, and Holy Ghost, is Baptism; he does not say, that he that is not Re-baptized, or Baptized again, is damned, for that is the invention of Man, never heard of (in that sense) before *John* of *Leydens* time; who confessed at his execution, that he had that, and the rest of his poysoned Doctrine from Satan. Hence observe, That all unbelievers, though Baptised, shall be damned; men beleeving though (through invincible necessity) Un-Baptized, shall be saved; thus we have given you the lively meaning of the Holy Ghost in the Text.

Having layd this foundation, wee'l make further inquirie into two things which are in controversie, First what is meant by Baptism, or Baptizing; Secondly whether Infants ought to be Baptized, or no.

First, Baptism in the Original, signifies nothing but a washing, as *Parens* upon the *Hebrews* says, *Baptismus Gracis est quavis ablutio*, Baptism is in Greek any washing,

whether

whether by dipping, or ſprinkling; to Baptize is to dip, or ſprinkle ſays, *Ravenel*; ſo ſays the Churches old Catechiſm dipped, or ſprinkled in the name of the Father, Son, and Holy Ghoſt; ſo the Directory, Baptize the Child, by powring, or ſprinkling of the water on the face of the Child, without adding any further Ceremony. And as many kinds there are of waſhing, ſo many there are of Baptizing, whereof the Piliars of the Greek Tongue, *Heſichius*, *Budeus*, *Stephanus*, *Scapula*, *Arius Montanus*, *Paſor*, mention four; Firſt *tingere*, to die, or tincture, Secondly *mergere*, to drown, or plunge, Thirdly *madefacere*, to wet, or moyſten, and laſtly *abluere*, to waſh, or cleanſe.

I confeſs there are ſome that diſtinguiſh betwixt ῥαντίζω to rantiſe (as they call it) or ſprinkle, βάπτω which is to plunge to the bottom, ἐπιπολάζω which is to ſwim upon the top, and βαπτίζω, which is, as they criticiſe upon it, to ſwim betwixt the top, and bottom; theſe three laſt are mentioned by *Caſaubon* in his notes upon the third Chapter of St. *Mathew*, as was quoted by our adverſary, but with what fidelitie, or advantage to his cauſe, I

leave it to the Godly, and learned to Judge, for he left out the last words, wherein the whole state of the question is determined by *Casaubon* against him, for thus he concludes, *horum sententia jampridem meritò est exposa*, &c. the judgement of those men is deservedly long since exploded, and trampled down, that would have Baptizing to be by dipping, and he gives a reason, *quum non in eo posita sit mysterii hujus vis, &* [illegible], seeing the force, and efficacy of Baptism, this mysterie, consists not in that, that is the manner of washing. Which is confirmed by *Aquinas*, *Immersio non est de necessitate Baptismi*, dipping is not of the necessity of Baptism, And *Dominico Sotus*, *Ablutio est de essentiâ Baptismi*, washing is of the essence of Baptism, but the manner of washing, whether by dipping, powring, or sprinkling, is accidental. *Vide.*

Many places of Scripture confirm this, 1 *Cor.* 10. 2. there the *Israelites* were Baptized in the red Sea, when their feet did but touch the water, not as if they were Baptized, when they were not (as the Ana baptists gloss upon this place) and that the *Egyptian*

Egyptians were really Baptized, for the *Egyptians* were not Baptized in their sense, but sunk to the bottom like stones. *Exod.* 15.5.

Baptized under the Cloud, not that the *Egyptians* were Baptized, and the *Israelites* as if they were (as they descant) under the Cloud, for the *Egyptians* were never under the Cloud, for the *Israelites* went before the *Egyptians*, and the Cloud, part of it was over the *Israelites*, part of it went before them.

There is mention made in the Gospel of Baptizing, or washing of themselves when they came from Market, of Cups, of Vessels, of Tables, which cannot be meant of plunging, in water, so often, where that Element was so scarce, but rincing.

Johns Baptizing in *Jordan*, *Philips* going down to the River with the *Eunuch* proves nothing at all; for what strange consequence would this be, especially from the Anabaptists (that must have express Scripture for all things) *John* Baptized in *Jordan*, *Philip* went down into the water with the *Eunuch*, therefore, they were dipped, seeing it might

In order or to the water.

as well be by powring, or ſprinkling of water upon them, for any thing that appears out of the Text.

Object. *John* Baptized in *Enon*, becauſe there was much water.

Anſw. This will ſeem to be no wonder in thoſe hot Countries, where there are many miles without a Spring of water, eſpecially ſeeing Geographers, and Travellers tells us, that *Enon* is a little Brook that one may ſtride over, ſcarce Knee deep, and therefore not capable of dipping.

Object. But Baptiſm, ſay they, muſt reſemble the death of Chriſt, *Rom.6.4. We are buryed with him by Baptiſm*, which is not by ſprinkling, but dipping.

Anſw. I anſwer, the ſcope of the place is to ſhew, that one end of our Baptiſm is to Seal our Communion with Chriſt in his death, but to preſs a neceſſity of reſemblance by deſcending into the water, and comming out again, we ſee no ground in Text, and if our abiding under the water muſt anſwer Chriſts Burial in exact repreſentation, then as Chriſt lay three days, and three nights in the Grave, ſo they muſt lye three days,

and

and three nights under the water, which if it were put in execution, the dispute would quickly be at an end.

But should we grant this resemblance, I appeal to any man, whether our powring on of water in Baptism, does not more resemble our Christian Burial, which is by powring on of Earth, or Dust, than by plunging over head.

Thus you see it proved, that Baptizing is any kind of washing, *In the name of the Father, Son, and Holy Ghost*, we do not deny with Master *Perkins*, that if we were to Baptize converted Turks, or Pagans of ripe age, in hot Countries, we might Baptize them by dipping, Provided that their Garments were not first Baptized, or washed, for that is conceived to be no less superstition, than Baptizing of Bells; Baptism (says *Vossius*) *non est immersio vestium, sed humani Corporis*, is not a washing of the Garments, but of the Body; we account the Church of *Rome* Idolaters, for presenting that worship, First to the Image, which is terminated in Christ, the Garments are first washed, or dipped, and the Body, but at the

most wet, or moystned through them.

But to affirm that no Baptism but that which is by dipping is lawful, is a will-worship, much more, that Baptism otherwise is a nullitie, and those that are Baptized so, ought to be Baptized again, or Re-Baptized, which the Senate of *Syrick* understood well, when they made an Act, that all that did presume to Re-Baptize such as were Baptized before, should be drowned.

So we have resolved the former doubt, that Baptizing is not dipping, and come to the latter, that Infants may, nay ought to be Baptized. And (Brethren) I beseech you to give me leave a little to speak for Infants, those poor Souls, that cannot speak for themselves.

And before we come to the Question, take with you these two Considerations; First, that those truths that were not in controversie in the Primitive times, the Apostles were not so punctual in pressing of them, seeing there was no need; *Solon* being asked why he made no Law against murtherers of Parents, answer'd, because he conceiv'd none would commit that unnatural

natural Act; If the Apostles had been asked, why they did not put down Infant-Baptism in plainer terms, I suppose they would have answered, that they thought none would have denyed it.

Secondly observe, that those things that are pressed often in the old Testament, are mentioned more sparingly in the New, as the Sabbath, and Magistracy in the old Testament, line upon line, and precept upon precept, but scarce a Syllable for a Christian Sabbath, or a Christian Magistracie in the new. Nothing is more clear then Infants Church-Membership in the old Testament, therefore not so clear in the New, and yet clear enough to those that have eyes to see it, as will appear by these reasons following.

1. *Arg.* First, those that are in Covenant with God, ought to have the Seal of the Covenant, which is Baptism. 1.

But Infants of beleeving Parents are in Covenant with God.

Therefore Infants ought to have the Seal of the Covenant, which is Baptism.

The former Proposition is firm by Con-

fession of all Divines, even our adversaries, *Hæc est fundamentalis ratio pædobaptismi* (saves *Daneus*) this is the fundamentall reason of Baptizing of Infants, that they are in Covenant, *Esse fœderatum sufficit ad accipiendum signum fœderis*, saves *Davenant*, to be in Covenant is sufficient to receive the signe, and seal of the Covenant, *Omnes fœderati sunt Baptizandi*, saves *Wendel*, all that are in Covenant are to be Baptized, *Si in fœdere sunt, impiè agunt, qui eis signum fœderis negant*, saith *Ferus*, if they be in Covenant, they do wickedly that deny them the signe of the Covenant; in a Civill contract (saves Mr *Perkins*) the Father, and the heir make but one person, and the Covenant's for himself and his posterity.

The Minor proposition that Infants of believing Parents are in Covenant, is grounded on many Scriptures, *Genes.* 17. 7. Where God est. blishes a Covenant, not only with *Abraham*, but with his seed after him in their generations, for an everlating Covenant, everlasting, and therefore to last to the end of the World, as *Cornelius à Lapide* saves, *absolutè æternum est in semine spirituali fidelibus*,

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It is absolutely everlasting in the spirituall seed to the faithfull. *Galat.* 3. 8 The Scripture foreseeing that God would justifie the Heathen through faith, preached before the Gospel to *Abraham*; therefore if *Isaac* was in Covenant with his Father when he was but eight dayes old, and had the seal by vertue of the Lamb to be slain, much more the Children of believing Parents, by vertue of the Lamb that is already slain. *Dentera.* 29. 11. When all the people stood in Covenant before the Lord, their little ones are mentioned amongst the rest, which is further confirmed, *Acts* 2. 38. 39. *Be Baptized every one of you, for the promise is to you, and your children*; to say that they were not yet believers, is but a shift, the Text makes it cleer, as soon as they were believers, their Children were in Covenant with them, and to be Baptized.

Arg. 2. Such as were Circumcised under the Law, may be Baptized under the Gospell.

But Infants of believers were Circumcised under the Law, Therfore they may baptized under the Gospel.

Huic

Huic Argumento non omnes Anabaptistæ resistent (saies learned *Whitaker*) all the Anabaptists shall not be able to resist this Argument, the Minor, that Infants under the Law were Circumcised, is confessed.

The former proposition is onely questioned, that Baptism under the Gospel to Infants, does not necessarily follow from Circumcision under the Law; *Augustin* is cleer for it, saying, *Mutatis signis manet eadem gratia sine ætatis discrimine*, the outward visible signes being changed, the same grace remaines without any difference of age, and he gives a reason, because the grace of God is not straiter in the new Testament than in the old, Therefore Christ, *Hebr.* 8. 6. Is said to be Mediator of a better Covenant, but how were it a better Covenant, if all poor Infants that were in Covenant under the Law, were out of Covenant under the Gospel? *Titus.* 2 11. *The grace of God hath appeared unto all*, and therefore surely to Infants; as *Irenæus* saies, *Christus pro parvulis parvulus factus est*, Christ becam a little one, for little ones sake, that he might redeem the little ones. Little ones were the first Martyrs that suffe-

* *p.* 27.

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red for Christ, *in Rama, was a voice heard*; and that Baptisme came in place of Circumcision, the Apostle cleares it, *Coloss.* 2. 11, 12. *Ye are circumcised with circumcision made without hands*, How is that? *Buryed with him in Baptisme*. Hence arises another Argument.

Arg. 3. Those that were once in Covenant, had the Seal of the Covenant, and were never disfranchized, and put out of Covenant, have title to the Covenant, and Seal of it still. III

But Infants were once in Covenant, had the Seal of the Covenant, and were never disfranchized, and put out of Covenant. Therefore Infants have title to the covenant, and seal of it still.

Let any man shew one syllable, one tittle in Scripture, that ever Infants were put out, and we'll yield the gantlet; nay, the Gospell is so far from expressing of them that they are put out, that it gives them large commendations beyond them of riper years, making them the rule of our perfection, *as new born babes, receive the sincere milk of the Word. Unless you be as little Children, ye shall not enter into the Kingdom of God*, which is a case

so

socleer, that even *Bellarmine* himself concludes, *Nullum est impedimentum, &c.* there is nothing that hinders, but that Infants may as well be Baptized under the Gospell, as they were Circumcised under the Law; for neither hath God forbidden Ministers to give them this Sacrament, neither are they uncapable to receive it.

W. *Arg.* 4. That which God hath commanded may lafully be practised by the Ministers of Jesus Christ.

But God hath commanded Infant-Baptism.

Therefore it may lawfully be practised by the Ministers of Jesus Christ. That God hath ommanded it, appears, *Matth.* 28. 19. *Go Baptize all Nations*; its a generall command, and (as *Aquinas* sayes) *posito generali mandato pars ejus negari non potest*, a generall command being given, no part of it can be denyed; Infants are a part of Nations, and included in them.

Object. But here is no mention made of Infants.

Answ. No, nor of them of age; we might retort it upon our adversaries, there is no

mention

mention made of *Dippers*, no, nor of them that are to be dipped, therefore they ought not to dip, nor be dipped. Generals include particulars in all Lawes; *Psalm.* 117. *Praise the Lord all ye Nations*, Nations includes old men, and babes, young men, and maids, all without exception, as another Psalm interprets it.

Now if Infants be excepted, contrary to that saying of Saint *Ambrose*, *Qui dixit omnes, nullum excepit, neq; parvulos, &c.* He that commanded all to be Baptized, excepnone, no, not little ones. If (I say) they be excepted, its either because they are not named, or because we never read in Scripture that any Infants were Baptized, or, because they are not capable; (that fourth cavill, being the same with the third, Ile take away anon) but for none of these three; therefore Infants are not excepted from Baptism. 47.

Not for the first, because they are not named, for so neither old men, nor nobles, nor Ministers are named. Not because we read not of their Baptism, so we neither read of the Baptism of the Apostles, nor of the Virgin *Mary*, yet we piously believe that they were Baptized,

Baptized; *De negatione facti ad jus non valet consequentia*, such a thing is not mentioned, that it was done; therfore it was not done, or was not done, therefore it ought not to have been done, is no consequence; Christ did, and said many things that are not written; so did his Apostles.

Not for the third, because they are uncapable, which is denyed; for if Infants be uncapable, it is either because they have not repentance, and faith in act, which cannot hinder them; Christ was Baptized, had not repentance, for he had no sin to repent of, had not faith, for faith presupposeth one lost in himself, that depends upon another for salvation, Christ is that Rock of Salvation, upon whom all mankind being lost depends; Neither because they cannot hear the Word preached; then they that are born deaf should be excluded from Baptism; Or because they are not otherwise qualified; but that cannot hinder them, for God requires no more of them that are in Covenant, and born of believing Parents, but a pure capacity, and receptability, which Divines call *Potentiam objectivam*; as God in the beginning created

*53. 78.

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the World of nothing, so in the beginning of the new creature he does regenerate, and recreate us of nothing; upon this account it is, that we read of many whole families Baptized, not excluding, but rather including Infants, *Cornelius* was Baptized with his houshold, *Acts* 10. 47, 48. *Lydea*, and her houshold, *Acts* 16. 15. *Crispus*, and all his house, *Acts* 18. 8. and the houshold of *Stephanus*, 1 *Corinth.* 1. 16. the Jayler, and all that were his, *Acts* 16. 31, 32. His Servants, his Children; for can we imagine so many families without a child? V.

Arg. 5. They that are capable of the Kingdom, and the blessing, which is the greater, are capable of Baptism, which is the lesser.

But Infants are capable of the Kingdom, and the blessing, which is the greater.

Therefore they are capable of Baptism which is the lesser; *forbid not* (sayes our Saviour) *little Children to come unto me, for unto such belongs the Kingdom of God*; for surely, if the Kingdom of Heaven receive them, the Church may not exclude them, for the Church must receive such as glory receives, *Acts* 2. 47. *There were dai-*

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to added to the Church such as should be saved. Now for proof of this Argument, take these places, *Mark.* 10. 13. to 17. *Mark.* 9. 14. 36, 37. *Matth.* 18. 2, 3, 4. *Matth.* 19. 13, 14, 15. *Luke* 9. 14, 15. *Luke* 18. 15, 16. Which tho they be spoken upon severall occasions, all prove Infants to be Church-members, and capable both of grace, and glory; weel instance in two, Jesus called a little child unto him, the word is παιδιον, which (as *Hippocrates* in his distinction of ages sayes, and *Beza* seconds him,) signifies a child under seven years, and set him in the middest of them, and said, *Verily I say unto you, except ye be converted, and become as little children,* that is, endevour to be free from actuall sin, as they are, *ye shall not enter into the Kingdom of Heaven.*

The other is that of *S. Luke* 18. 15. wherein observe, First a Precept, *Suffer little children to come unto me.*

Secondly, we have a prohibition, *and forbid them not.*

Thirdly, his displeasure against his Disciples, for hindring them from coming to him, he looked on this act with indignation, and was much displeased at it.

Fourthly,

Fourthly, he adds a reason why little ones should be brought to him, *because to such belongs the Kingdom of God*, that is, the Kingdom of grace here, and glory hereafter; they are visible members of his Church, and Kingdom, and therefore none may hinder their access to him.

Fiftly, he confirmes this reason, *à majori*; from the greater to the less, Gods Kingdom doth not onely belong to them, but I tell you more, whosoever will come into this Kingdom, must resemble Infants in Innocency, humility, simplicity.

Sixtly, he adds his benediction of them, *he took them up in his armes, put his hands upon them, and blessed them*; and tells us *that their Angels always see the face of his Father, which is in Heaven*; and the danger of them that offend one of these little ones; and all this recorded by three Evangelists, *Matthew*, *Mark*, *Luke*, as if it were of purpose to check the sacrilegious insolencie of these latter times that denyes them the seal. Christ is not more punctuall by his Spirit, in declaring his own Birth, Passion, Resurrection, than he is in this precious Truth

so much trampled under foot.

And if any object, these were not young Children, the text easily confutes them, they were νήπια, Children under seven yeares of age, βρέφη, Children that could scarce speak; they did not lead them, but προσέφερον, they carried them unto him; Christ is said twice in S. *Mark*, ἐναγκαλισάμενος, to take them up in his armes, and embrace them; Christ was already instructing the people that were able to understand, the Apostles were offended for bringing of Children which could not understand.

Well then, doth Christ take Children in his armes, and would he have them all put out of his visible Church? would he have us receive them in his Name, and yet not to receive them into his visible Church, nor as his Disciples? How can Infants be received in Christs Name, if they belong not visibly to him, and his Church? Nay, doth Christ account it a receiving of himself, and shall we then refuse to receive them, or acknowledge them the subjects of his visible Kingdom? will it not follow then that whosoever refuseth them, refuseth Christ, and him that sent him? For my part, to use the words of a godly

ly, and learned divine; Seeing the will of Christ is that I must walk by, and his word that I must be judged by, and he hath given me so full a discovery of his will in this point, I will boldly adventure to follow his rule, and had rather answer him upon his own incouragement for admitting an hundred Infants into his Church, than answer for keeping out of one.

Argument 6. All Disciples may be Baptized.

But Infants of believing parents are Disciples. *6. Act.*

Therefore some Infants may be Baptized.

The Major, or former proposition, is granted by our adversaries, who translate that place, *Matth.* 28. 19. μαθητευσατε παντα τα εθνη, go make Disciples of all Nations, which is in our last translation, *Go teach all Nations*, confessing, as soon as they are Disciples they may be Baptized.

Now for the Minor, that Infants are Disciples, is evident from *Acts* 15. 10. *Why tempt ye God, and put a yoak upon the neck of the Disciples?* this yoak was Circumcision, and the attendants of it, as will

 appear

appear by comparing it with the fift verſe, and the context from the beginning of the Chapter. Now among the Jews, children were only to be Circumciſed, and amongſt the Gentiles, children together with parents when they were converted, and became Proſelites. To ſay that not only Circumciſion, but the Doctrine, and Obſervation of the whole Law, by the yoak is meant, is but a ſhift; Circumciſion was the Seal, or Ordinance by which the Jews were bound to obſerve the Doctrine, and the Law, and all thoſe upon whom the yoak was layd by Circumciſion, are called Diſciples; whereof Infants were a great part.

And if it be objected, that children are not capable of inſtruction, as it is nothing to the purpoſe, ſo it contradicts Scripture, *Eſay* 54. 13. *And all thy Children ſhall be taught of the Lord, and great ſhall be the peace of thy Children.* And if any one carnally interpret this of the Jews return from captivity, as they do other places of *Eſa.* our Saviour checks them, *John* 6. 45. And *It is written in the Prophets, And they ſhall all be taught of God.*

VII. *Arg.* 7. All that have faith may be Baptized.

But

But some Infants have faith. Therefore some Infants may be Baptized.

The proposition none will deny, the Minor may be proved by severall reasons.

First, Christ expresly calls them Believers, *Matth.* 18. He attributes humility to them, and faith; and commands Elders to imitate them; and that you may see they were Infants, *Mark* 9. 36. tells us they were such as Christ took up in His armes.

Secondly, they are said to receive the Kingdom of God, *Mark* 10. that is, the grace of God, Remission of sins, and life eternall; now the Kingdom is not received, but by faith in Christ.

Thirdly, they please God, therfore Christ blesseth them; but without faith it is impossible to please God.

Fourthly, either faith must be allowed them, or salvation denyed them; but the latter is cruell, and impious; therefore the former must be godly, and pious; faith only purifies the heart, but no unclean thing shall enter into Heaven.

Fiftly, tho Infants cannot make actuall profession of faith, yet they may have inward

ward roots of Sanctification, and faith. 76.
John Baptist and *Jeremie* were sanctified in their mothers wombs, let carnalists say what they will, that is the principal meaning of that place, Isay 65. 20. *There shall be no more an Infant of days.* The Jews thought they were not sanctified, unless a Sabbath went over them; *the child shall dy an hundred year old*, that is as well in Covenant with God, or a visible Church-member, as if he were a hundred years old. Therefore *Pareus* sayes, *Infantes Ecclesiastiam ante Baptismum censentur fideles*, Infants of the Church, even before Baptism, are judged faithfull. *Hommius* sayes, Infants have faith, *in semine*, in the seed, tho not *in messe*, in the harvest; *Beza* sayes, they have faith [illegible] in power, tho not [illegible] in operation. Faith (sayes *Trelcatius*) is twofold,

1. Active, which the Elder have by hearing the Word.

2. Passive, and by imputation, which Infants have by vertue of the Covenant, and Divine promise. *Pelagius* asks *Austin* where he places infants Baptized? he answers, *in numero credentium*, in the number of belie-

vers

vers, and addes, *nec judicare ullo modo aliter audebis, si non vis esse apertè hereticus*, neither may thou presume to judge otherwise, if thou wilt not be a plain Heretick. Weel conclude this with that of *Vossius*, As in naturals, so in supernaturals we must distinguish these three things, power, habit, and act; there is the power of reasoning in Infants, the habit in men sleeping, but the act, and exercise, in them that are waking; the power answers the seed, the habit the tree, the act, and exercise, the fruit; the seed of Faith may be in Infants, the habit in men of age, but the act, and exercise, in them that work according to the habit. VIII.

8. *Arg.* Those that are Holy, with a Covenant-holiness, may be Baptized. But Infants of beleeving Parents are Holy with a Covenant-Holiness. Therefore Infants of beleeving Parents may be Baptized. For the former Proposition, *fœderatis competit signum fœderis*, (says *Vossius*) the sign of the Covenant belongs to them that are in Covenant; Holiness is twofold (says *Bullinger*) either of Faith, or of the Covenant. *Ezra.9.2. We have mingled the holy seed,*

that is them in Covenant, *with the Nations*; that is them that are out of Covenant. Thus you see, that Covenant-holiness is no gibberidge, but grounded upon Scripture, and avouched by learned men: as shall more fully appear.

The Minor, that Children of beleeving Parents are holy with a Covenant-holiness, is clear from 1 *Cor.* 7. 14. *Else your Children were unclean*, that is, not in Covenant, *but now they are holy*, that is, in Covenant, thus (besides the ancients) *Sharpius*, and *Peter Martyr* interpret it, and *Hugo Grotius* himself, *Non loquitur Apostolus de Sanctitate naturali*, &c. The Apostle (says he) speaks not of natural holiness, and inhering to the nature of Children, but of an holiness adhering to them, that is, the holiness of the Covenant, for the Children of beleevers are comprehended in the Covenant of grace, and therefore accounted holy of God. To interpret it (as the gross Anabaptists do) that they are holy, that is, no Bastards, is a new holiness not heard of in Scripture, and as (Doctor *Featly* says) a Bastard exposition: and *Parens* gives the reason, if the Chil-

dren of believers be therefore holy, because they are no Bastards, the Children of Pagans are as well holy, for they are also no Bastards. *If the first-fruits be holy, the lump is holy, and if the root be holy, so are also the branches.* Rom. 11.16. The first fruits and the root, that is the Parents, the lump, the branches, that is the Children, and posterity.

And, *Rom.* 11.17. if the Jews were broken off, and the Gentiles graffed into their place, it will follow, that if the Jews were broken off, Parents with Children, then the Gentiles shall be graffed in, Parents with Children.

But the Jews were broken off Parents with Children. Therefore the Gentiles shall be graffed in, Parents with Children.

9. *Arg.* If Infants should be out of Covenant under the Gospel, many dangerous absurdities would follow. IX.

First, Infants would be losers by the comming of Christ, and be put in a worse condition than the Jewish Infants were; they with the Parents were admitted to the Seal of the Covenant, which was Circumcision,

and

and not Children with Parents to Baptisme.

Secondly, if Infants should be in Covenant then, and not now, Grace would be larger under the Law, than under the Gospel.

Thirdly, there would be no difference betwixt the Child of a Christian, and of a Pagan, but all the Infants of Christians would be as vile as the Children of Turks, Tartars, or Cannibals.

Fourthly, they would be without God, without Christ, without hope in the world; not the Children of God, but of the Devil; would all be damned, for out of Covenant, and visible Church (ordinarily) there is no salvation.

X. 10. *Arg.* Lastly, that which hath continued since the Apostles times with blessed success, must needs be lawful.

But Infant-Baptism hath continued with blessed success since the Apostles times.

Therefore Infant Baptism is lawful.

Weel begin with the first Centurie, or hundred years after Christ. *Dionysius* the Areopagite whom the Apostles converted at *Athens*, says, Holy men have received a

tradition

tradition from the Fathers, that is the Apostles, to Baptise Infants. *Clemens* (who is recorded by some of the antients to succeed *Peter* in his Ministry at *Rome*) says [illegible] Baptise your Infants.

Irenæus (who lived in the second Century) says, *Christus pro parvulis parvulus factus est*, Christ became a little one for little ones sake, that little ones might be received into Covenant.

Origen that lived in the begining of the third Century says, The Church received a tradition from the Apostles to Baptize Infants, and gives a reason, because they are born in impurity of sin; nay *Pelagius*, a great Scholar, who lived in the latter end of this Century, though he denyed Original sin, yet confessed Infant-Baptism, for when they pressed him with this Argument, if Infants had not Original sin what need they Baptism, he answered, that Christ appointed, and the Church practised Infant-Baptism, not to purge sin by-past, but to prevent it for the time to come. 102

Cyprian in the fourth Century confirms it in his Epistle to *Fidus*, and gives an account

count of a Council of sixty six Bishops that decreed that Infants should be Baptized. *Ambrose* says, because every age is lyable to sin, therefore every age is fit for the Sacrament of Baptism. *Nazianzene* says it is better to Seal Infants with Baptism, (though they know it not) then to leave them unsealed. *Austen* is conceived to go too far, who denyed possibility of salvation to them that dyed un-baptized, pressing that place *John* 3.5. *Except a Man be Born of water, and of the Spirit, he cannot enter into the Kingdom of God.*

The *Millevitan* Counsel in the fifth Century decreed, That whosoever should deny that Infants, even taken from their Mothers wombs, might not be Baptized, should be accursed. All Churches, all ages since, agree in this; the Harmonies of confessions of all Reformed Churches, the Church of *England* in the Apologie, the old Catechism, The twenty seventh Article, the Directory, the greater and lesser Catechism composed by the Assembly of Divines, the late Parliament by a further Declaration all confirm it, The Canons of our Church did not only in

former

former times declare, but the Lawes of our Land did punish *Anabaptists* as hereticks. *Mr. Fox* in his *Acts and Monuments* approves of the *Albigenses*, *Waldenses*, *Wickliffists*, *Lollards*, Poor men of *Lyons*, *Brownists*, *Barrowists*, as members of the Reformed Churches, but wholly excludes the *Anabaptists*, as erring fundamentally.

I'le say no more for confirmation of this polemicall discourse, but wind up all with a word of exhortation; I beseech you brethren consider what a dangerous errour this is, that robbs the Scripture of its truth, Infants of their right, parents of their comforts, the Church of its members, Christ of his merits, God of his glory; That is the mother of many other errours; hence sprung the *Ranters*, *Socinians*, *Antitrinitarians*, *Shakers*, *Levellers*, they that are above Ordinances, *Antiscripturians*; An errour that God hath expressed many signall judgments against, as *Sleidan* and *Gastius* in *Germany*, and some of our worthies in *England* have declared: As reverend *Mr. Cotton* tells one of his Apostated flock, that had his house burned, and his

children

blessed in it. No wonder that fire seised upon his house, and God denyed water to quench it, who denyed that water should be brought to Baptize his Infants.

Secondly, consider that much benefit redounds both to parents, and children, by Infant-Baptism.

First, much comfort comes hereby to the parents, when they consider Gods free grace to them, and theirs, that *he is not ashamed to be called their God, and the God of their seed after them. Hebr. 11. 16.*

Secondly, much benefit comes to Infants by Baptism, (which the Devill knowes well, when he causes witches to renounce their Baptism, when they enter into Covenant with him) for they are thereby admitted into the bosome of the Church, devoted, and consecrated unto God, his Name is put upon them, they wear his Royall badge, and by it they are distinguished from *Heathens*. And this so clear from Scriptures, truly, and spiritually understood, *That the Gates of Hell shall not prevail against it.*

Now the God of Peace and Truth, by his Spirit, lead us into all truth, keep us pure, and unspotted

unspotted in this houre of *Englands* temptation, and triall, keep us faithfull to the death, that so we may receive a crown of life.

"δόξα μόνῳ τῷ θεῷ."

Sermon, p. 71.

Baptism, that — p. 80.

Arg. I. for Infant-Baptism — 87.

II. — 89.

III. — 91.

IV. [p. 45.] — 92.

V. — Dr. Clarke [66.] — 95.

VI. — 99.

VII. — 100.

VIII. — 103.

IX. — 105.

X. — 106.

FINIS.

The Anabaptists ANOTAMIZED and SILENCED in a PUBLIQUE Disputе

A PUBLICK DISPUTE

Betwixt

JOHN TOMBS, B. D. Respondent,
JOHN CRAGGE, and } M. A. Op-
HENRY VAUGHAN, } ponents,

Touching

INFANT-BAPTISM,

The fifth of *September*, 1653.
in the Church of St. *Maries* in
Abergavenie in *Monmothshire*.

Occasioned by a Sermon Preached the
day before, by Mr. *Tombs*, upon St. *Mark*
16.16. *He that believeth, and is baptized,*
shall be saved, but he that believeth not
shall be damned.

Also a Sermon preached by Mr. *Cragge*
the next Lords day following, upon
the same Text:

Wherein the necessity of Dipping is refuted,
and Infant-Baptism asserted.

LONDON, Printed for *H. Twyford*, *N. Brook*, *J. Place*, and are to be sold in Vine Court
Middle Temple, the Angel in Cornhill, and at
Furnivals-Inn-Gate in *Holborn*. 1654.

1.9.127

To his Reverend Friend, I. T.

Grace, Mercy, and Peace be multiplyed.

SIR,

I Received your Letter, full of Zeal, and Christian Piety, the Contents whereof may be reduced to these six heads wherein you desire resolution. First, what my sense is of the Anabaptists; secondly, when was the beginning and rise of them; thirdly, what is the cause of this present growth, and increase of them; fourthly, why they are permitted; fifthly, what I think of Disputes and Conferences had with them; sixthly, a true Relation of that had with us of late, (which you say is variously reported) by all which briefly I endeavour to give satisfaction. For the first I refer you to the Sermon, and Confession here following, to the Harmonies and Con-

fessions of the Reformed Churches, of all Churches since the Apostles, especially the Western, where you shall find Universalitie, Antiquity, and Succession (besides many pregnant places of Scripture) pleading for Infant-baptism; And that (as *Austin* saies) which the whole Church holds, was never begun by any Councel, but alwaies observed, cannot otherwise be believed, but that it came from the Apostles. For the second, the spring and rise of Anabaptism, as all Errours, so it had its beginning after Truth, the Husbandman first sowed good Corn, then the Enemy Tares; No Age was free: In the first hundred years arose the *Ebionites*, *Cerinthians*, and *Gnosticks*; In the second, the *Marcionites*, *Valentinians*, and *Montanists*; In the third, the *Novatians*, *Sabellians*, and *Manichees*; In the fourth, the *Arrians*, *Donatists*, and *Eunomians*; In the fifth, *Nestorians*, *Eutychians*, and *Patripassians*; In the sixth, *Jacobites*, *Armenians*, and *Monothelites*; in which time the Mysterie of Iniquity began more fully to work, which was first secret, then crescent, then regnant, now triumphant.

And

ture, more inclinable to errour than truth. 4. The fitness of the engin for devastation, and ruinating all former Churches, under colour of first baptisms nullity, gathering of new ones (after their own mould) out of the old ruins, by re-baptizing. 5. The pretence that Children are uncapable of Church-membership, or Communion of Saints, as if there were not the same capacity under the Gospel, which was under the Law. 6. False allegation that Infant-baptism is occasion of loose living, as if the native Jews that were sealed when Infants, were more dissolute than the Proselytes. 7. To limit it to ripe years, increases Piety, as if Jews, and Turks, and their own re-baptized converts, were not more frequently guilty of Apostasie and Hyprocrisie. 8. Not understanding that Infants Church-membership in the Old Testament, is not repealed, but confirmed in the New. 9. A carnal estimation that the Covenant made with *Abraham* was partly carnal, of which Circumcision is a part, as if Godliness in both Testaments had not the promise of this life, and

and that by vertue of the Proselytes and Jews children were sealed.

of

of the life to come. 10. That Circumcision was the seal of righteousness of Faith to *Abraham*, and not his Posterity. 11. That the Covenant was made with *Abraham*, and his Spiritual Seed onely, and not with visible Professors. 12. That there is no such thing as National Churches, though Christ saies, *Make Disciples of all Nations*, and *Isaiah* saies, *All Nations shall flow in*, &c. yet (they say) all Churches must be gathered by actual profession, as well in Christian Nations, as amongst Turks and Pagans. 13. Because we have no particular instance *in terminis*, that any Infants were baptized, and because they are not expresly named in the precept, as if generals did not include particulars, as well for Infants as Old Men. 14. Denying equivalencies, and necessary consequences from Scripture. 15. A vilifying of the judgement and persons of all godly and learned men of this present, and former ages, building up their rotten foundations upon their ruins. 16. Temporal interests of the lowest of the people, which while they dream its countenanced by men in power, cry *Hosanna* to day, and perhaps *Crucifie* to morrow. 17. A

pretending to the Spirit of God; *Numa Pompilius* feigned that he conversed with the Goddess *Egeria*; *Minos* with *Jupiter* in the Cave, *Solon* with the Delphian *Apollo*, *Mahomet* with the Angel *Gabriel*; *Montanus*, and the Shakers, with the Holy Ghost; the white Witches, with the Spirit in the shape of a Dove, and all but to palliate their unsound opinions and practises. Let not his Soul prosper that does not acknowledge and thirst after the true Spirit of God, yet let us try the Spirits, and not believe every lying Spirit. 18. The learning, subtilty, and industry, of some Anabaptists, to gain Proselytes; *Arrius*, *Pelagius*, *Marcion*, were not wiser in their generation than they, to inveagle the poor simple people, especially Women and inferiour Tradesmen, which in seven years can scarce learn the Mysterie of the lowest profession, think half seven years enough (gain'd from their worldly imployments) to understand the Mysterie of Divinity, and thereupon meddle with Controversies, which they have no more capacity to pry into, than a Bat to look up into the third Heaven. These, and many more,

are

are the causes of the increase of Anabaptism. Now, for the Fourth, you enquire why they are permitted, and their Books printed, and published, seeing those of *Arrius* of old, Dr. *Pocklington's*, and Mr. *Archer's* of late (more innocent) were burned? To satisfie you in this, something is to be imputed to the Providence of God; something to the Wisdome of the State. The Providence of God, who suffers Errours, 1. That Truth by opposition may more diligently be searched out. 2. That the sincerity and constancy of the Faithfull may be tryed. 3. That the impenitent, and proud in spirit, may be blinded and hardned. The wisdome of State, who like wise Chirurgions, will not launce a turgid Ulcer, till it be ripe; a skilfull Physician, that will not purge some floating humours, till they be setled. Therefore the late Parliament declared, that they would not have them cudgell'd, but perswaded out of their Errours. The *two Lights of our Goshen* (though they differ in judgment from them) endeavour not to force them, but by sweet insinuations and

Mr. *Cradock*, and Mr. *Walter*. *Monmouthshire*.

arguments

arguments to win them; Besides, some of them have been esteemed Godly; amongst which Mr. *Tombs* may be ranked; who knows but that may be verified of him, that was of *Cyprian*, *Non videt hæc, ut videat meliora*, he sees not these things, that he may see better things? God, it may be, suffers him to fall, with *Peter*, that his rise may be more glorious, *Tu conversus, confirma Fratres*, that being converted, he may strengthen his Brethren; will burn his Stubble, Hay, Wood, with the Spiritual Fire of the Word, or affliction, that his Gold may be the purer. Fifthly, you enquire whether it may be fit to dispute, and confer with them, seeing their Doctrine eats as a Canker, for which cause the Empress would not suffer her Son *Theodosius* to discourse with the Heretick *Eunomius*. To which I answer; the Sword of the Spirit, which is the Word of God, is the onely Weapon to wound the hairy scalp of False Teachers; with this, Christ confounded the Sadducees; St. *Peter*, *Simon Magus*; *Athanasius*, the *Arrians*; *Austin* the *Pelagians*, and *Manichees*. There are none that speak against seasonable Disputes, but either

those

those that understand them not; or with spiritual pride storm against those that are gifted with that faculty above them, or they that cannot endure that their Errours be unmasked, and their Soars galled; Camels conscious of their deformity, trouble the water. Foul Faces love not the Looking-glass. True it is, we ought to receive the weak in faith, not to doubtfull disputations; but when False Teachers have infused Poyson, may we not apply an Antidote? when they have sowed Darnel, and Cockle, may not we weed them out? This is to set Towns and Cities on fire, and to deny Buckers to quench them; to suffer Invasions, and to permit none to rally together an Army to resist them. The Disputes at *Rewdly*, *Hereford*, and *Ross*, have been successfull to astonishment; and in this last at *Abergavenie* (though tumultuary, and on a sudden) hath appeared the Finger of God; he that with Spittle, and Clay, opened the Eyes of the Blind, overthrew the Walls of *Jericho* with the sound of Rammes-horns, with these weak means hath wrought strong effects, that no Creature may glory in the Arm of Flesh.

To

To the relation whereof (in the last place) and the occasion of it, I come now; which was thus; Mr. *Tombs* for several months together being importuned by Letters and Messengers, came at length to water that, which Mr. *Miles*, *Prosser*, and others had planted, or (as some think) to confirm a Child lately baptized in *London*; when he entred the Pulpit, great expectation was, what Mountains would bring forth; his Text was *Mark.* 16. 16. whence he concluded, that Infant-baptism was a nullity, a mockery, no Baptism but by Dipping, or Plunging, was lawfull; all that would be saved must be re-baptized, or baptized after profession; that there was no such thing as Infant-baptism in the Primitive times, but that it came in with other corruptions, upon unsound grounds; and challenged the whole Congregation to speak, if they had any thing to say to the contrary. There were many well learned that heard him, especially two, Mr. *Bonner* a neighbouring Minister, and Mr. *Vaughan* Schoolmaster of the Town, formerly a Fellow of *Jesus* College in *Oxford*, who both for the present

kept

kept silence, onely Mr. *Bonner* closed with him in the way to his Lodging, and told him, that he had delivered some things contrary to that he had read in the Antients, and other things that grieved his spirit to hear, and desired therefore to conferr with him thereabout the next morning: He slighted the grave old Gentleman, with as much contempt, as *Austin* the Monk did the British Commissionery at *Bangor*, yet told him, that he would tarry in the Town till such an hour; In the mean time, the greatest part of the People were offended, stagger'd, or scrupled, some not knowing what to think of their own, their Children, and their Ancestours salvation. The Anabaptists that night, and especially the next morning, triumphed, saying, where are your Champions now, some of them are struck dumb, others dare not shew their faces, whil'st Master *Tombs* is in the Town, naming Mr. *Gregge*, another neighbouring Minister; the report whereof being brought unto him, he repaired instantly to the Town, and meeting

ing

in with Mr. *Banner*, and Mr. *Vaughan*, they went all together to Mr. *Tombs*, where he was at a private house; little was said there, by reason of the throng of people pressing in; but it was agreed upon, that they should meet in the Church, or Publick Meeting-place, at one a Clock, which was done accordingly; Mr. *Tombs* took the Pulpit, the Opponents a Seat over against it: Mr. *Banner* was preparing to give the Onset, but a Gentleman dissuaded him, by reason of his age, and bodily infirmities, lest it should impair his health; Mr. *Vaughan* began, Mr. *Cragge* succeeded, continuing the opposition between them for almost five hours. When the Dispute was ended, Mr. *Cragge* was desired by many Godly Persons to preach upon the same Text Mr. *Tombs* had done, the Lords Day following, which he did accordingly; I send you here enclosed the sum of all, a Copy of Mr. *Vaughan*'s Conference, which a Friend procured me from his own hand, Mr. *Cragge*'s Sermon and Dispute, I took from his own mouth

by

by Short-writing; you have the Disputations first, then the Sermon; the Lord bless them to you, and you to his glory, which shall be the prayer of him, who is

Yours to serve you in the

Lord Jesus,

J. W.

To

by Short-writing; you have the Disputa-
tions hers, then the Sermons of the Lord
Jesus unto you, and you to his glory,
[illegible] be the prayer of him, who is

Yours to serve you in the

Lord Jesus,

J. W.

To the Reader.

Courteous Reader,

TO please my self, and perhaps thee, I shall displease many; First, my Friend, for making his private token a publick frolick. Secondly, Mr. Tombs, for bringing him in this last Catastrophe wounded in the heel by Troilus and Paris, who vaunts that in former Scenes, (like Achilles, so far as he was dipped in the River by his Mother Thetis) he hath been unpierced by the Weapons of the stoutest Heroes. Thirdly, Mr. Cragge, and Mr. Vaughan, for exposing their Disputes, conceived in an hour and an half, and the Sermon contrived in a day and a half, to long censure. Fourthly, the Anabaptists (as they will deem)

for

for too uncourteously galling their soars. Fifthly, their Adversaries the Pædobaptists, for too courteously, or (as they will fancy) partially concealing Mr. Tombs *harsh language, and his Favourites Incivilities. Sixthly, the Learned in general, for bringing these* Nilus-*like hatched Births in a moment into the open Amphitheater with those Elephants that have been ten years in conception. My Apologie for the whole is as followeth; The bulk of this Manual is small, some may reach to the price of it, that cannot of those larger Volumes; may have time to read it, that cannot them. The method of this is facile, the language plain, some will understand this, that cannot them. Besides, we naturally love the transactions of those, whose persons we know; Some heard them transiently as they were delivered, and would be glad deliberately to read them; Some heard them not, but at the second hand, as they were variously reported (according to the judgement and affection of the Relator) who would be willing to know the business truly stated. If any of the Parties concerned find themselves aggrieved, and intend to bend their stile*

against

against me, I'le answer them at the Day of Judgement, when the secrets of all hearts shall be disclosed: In the mean time, if Truth may be advanced, Errour discouraged, Godliness countenanced, Hypocrisie unmasked, thou edified, God glorified, I have mine ends. Farewell.

Yours in the Lord,

I. T. P.

A relation of a conference had between Mr. *John Tombs B. D.* and *Henry Vaghan M. A.* in St. *Maries* Church in *Abergevenny*, *Sept.* 5. 1653. touching Infants Baptism, briefly, and punctually set down to the sense of both.

V. INfants may lawfully be Baptized; for they may be admitted into the covenant of grace now by Baptism, as they were before, and under the Law, admitted into the same covenant by Circumcision.

T. *I deny your consequence.*

V. You must deny it, either because the covenant of grace made with *Abraham*, and his seed, is not the same in substance with that which is now actually in force with beleevers, and their Children, or Secondly, because Baptism succeedeth not in the room of Circumcision.

T. *I could deny your division: yet I say, to gratifie you for both those reasons.*

I. For the Former. That the covenant made with *Abraham*, and his seed, is the same which is now actually in force with beleevers, appears by comparing *Gen.* 17. 7. with *Gal.* 3. 14. where it is clearly set forth, that the promise made to *Abraham*, came unto the Gentiles through *Jesus Christ*.

T. *Here he distinguisheth of a twofold seed of* Abraham, *the naturall, and spirituall, and saith, that the covenant was made with* Abrahams *spirituall seed, and not the naturall.*

I. Even all the children of *Abraham* were Circumcised, and consequently admitted into the covenant, not one excepted; for every Man-child was to be Circumcised, *Gen.* 17. 10. It appears by what hapned to *Moses* for not circumcising his Child, *Exod.* 4. 24. Even *Ishmael* was circumcised, *Genes.* 17. 23. who belonged not to the promise, but was of the naturall seed.

Ishmael, and the naturall Children of Abraham *were admitted to the externall part, namely outward privileges, and temporall blessings, and not to the internall, or spirituall part thereof.*

By

By the Interwalk part he must needs mean that part of it expressed *Gen.* 17. 7. in these words, *To be a God unto thee, and unto thy seed after thee,* and in the end of v. 8. *I will be their God.*

To justifie this his distinction, he referred us to *Rom.* 9. and I think v. 8. where the Children of the promise are contradistinguished from the Children of the flesh, or the naturall Children of *Abraham*; So that the covenant was made not to the naturall Children of *Abraham*, but to such of them as were elect, and faithfull.

V. This covenant was made alike in the same extent, and latitude, promiscuously with all the seed of *Abraham*; and those that lost the promise, and the benefit of this covenant (which men you call the naturall seed) lost it not because they were not at first comprehended in the covenant, but because of their own unbelief, *Rom.* 11. 20. I confesse that the Children of *Isaac* (*Rom.* 9.) called the Children of the promise, not in regard of any peremptory election, or designation to faith, and Salvation, or an

the contrary of any absolute reprobation of the seed of *Ishmael*.

For if it had been *Pauls* designe to declare the Children of *Ishmael*, yea the greatest part of the *Jewes*, to have been rejected by a certain absolute decree, why should he v. 1, 2. so much lament their incredulitie? wish himself accursed for their sakes, v. 3. and Rom. 10. v. 1. desire, and pray for their conversion? since upon such an absolute decree of reprobating them, all that happened to them was inevitable.

But the Children of *Isaack* are called the Children of promise, First, because they onely were to inherite the land of *Canaan*; and Secondly, because Christ according to the flesh was to descend from the progenie of *Isaack* not of *Ishmael*.

I might have added, that if none but the elect, and faithfull, can be admitted into the covenant, there is no subject left for the ordinance of Baptism, it being impossible for man to know who are elect, Spirituall, and true believers. Neither can you Baptize with right, or safety, all such grown persons as you Baptize, since you cannot be assured that they

they are elect, Spirituall, or true believers, (*Revel.* 2.17.) nor have any light to guide you, save that of charitable opinion, and conjecture.

Again, it being admitted that none but the Spirituall, elect, and believing, can be Baptized, the same charitie that swayes your judgment for grown persons, must much rather move you to hope the best of innocent infants, guiltie of no actuall sin, since it hopes all things, and thinks no evill, 1. *Cor.* 13.

2. They may have faith (*in semine & habitu*) in the seed (as they have the habit of principles, and reason) tho they cannot exercise it till ripe years. 3. Though they have not actuall faith, yet the faith of their parents may, and doth, put them into a capacitie of being admitted into the covenant, nor is it news that the parents faith advantageth the Children. *Act.* 4.40.

T. *I could wish you could prove that Infants of believers might be admitted to Baptisme by virtue of their parents faith.*

P. They were admitted into the same covenant by Circumcision, into which we are admitted now by Baptisme, but Circumcis-

on is a *seal of the righteousness of faith*, *Rom.* 4. 11. 12. Whence it will follow, that either they had the righteousness of faith inherently in themselves, or that of their parents imputed to them (chuse you whether) or else it will follow that Circumcision was a false seal.

T. *It is not said there that Circumcision was the seal of righteousness of the Childrens faith, but onely of* Abrahams *own faith in particular.*

V. But the covenant, or promise, was the same and alike to *Abraham*, and his seed, *Rom.* 4. 13. *Gen.* 17. 7. and alike to us believers, and to our Children, *Act.* 1. 39.

2. This truth appears yet further from 1. *Cor.* 7. 14. Where we find that the faith of either of the parents makes the Children holy, at least in that degree of holyness (which is the meanest imaginable) to be in capacitie of being admitted into the same covenant with their parents.

T. *The scope of the* Apostle *here, is to satisfie a scruple of the* Corinth. viz. *whether the believing yoak-fellow might live in the enjoying and use of the unbelieving yoak-fellow. He resolves them in the affirmative, saying, The*

unbelieving husband is sanctified in (*as it is in the* Greek) *or* to (*not* for, *or* by) *the wife, &c. That is, he may lawfully use, and enjoy her, and she enjoy him---and their Children holy, that is, legitimate.*

V. But here is certainly some speciall privilege set forth to the Children of believers accruing to them from the believing parents. Besides, it had been no news to tell them they might have the lawfull use of one another, and that their Children were legitimate, and no bastards. For where both husband, and wife were unbelievers, no man ever doubted but their enjoyment of one another was lawfull, and their issue legitimate.

T. *The case is meant where both parties at their entrance into marriage were unbelievers, but afterwards one of them happens to be converted, whether then they might cohabit, and enjoy the use of one another.*

V. Though this were granted (which I shall not contend about) yet the Apostles sense can not be of the lawfull use, and enjoyment of each other, for the word ἁγιασται sanctifyed, never denotes to be lawfull. Or if ever you shew me that ἁγιος which is render'd

holy,

holy, signifies lawfull, I shall urge no further.

T. *Ther; that acception of the word* 1 Tim. 4. 4, 5. *Every creature of God is good, and not to be refused, if it be received with thanksgiving, for it is sanctified* (ἁγιάζεται) *by the word of God, and prayer; here sanctified is for lawfully used, as standing in opposition to that which is refused.*

P. The sense is, that such use of the creature is pleasing to God, as acknowledging him the authour, and sender; for suppose a sinfull man eat his meat without invoking God for a blessing, hath he not a lawfull use of the creature?

T. *The next instance was* 1 Thes. 4. 3, 4, 7. *where sanctification is used for chastitie, and might bear that sense in this place,* 1 Cor. 7. 17. *imagitation.*

P. I deny it, for sanctification is there used in its full latitude, as appears by the context.

But I will descend to prove the second ground of my consequence, at the beginning, which you denied, *viz.*

That Baptism succeeded in the Room of Circumcision.

Mr. *Tombs* had told us that it was impossible,

lord

ſible, for then women ſhould not be Baptized, becauſe they were not Circumciſed, [which is *Bellarmines* Argument] To which I anſwered, that indeed the males only were mentioned in the covenant of Circumciſion, for in the eyes of all laws whatſoever, the women are but as ignoble creatures, and therefore the uſuall ſtile of laws, and covenants is, *Si Quis* and *Qui* in the maſculine [except ſuch as particularly reſpect their ſex]

2. That they are included in the word Seed, and becauſe deſcended from man, did partake of the privilege, and promiſe annexed to the covenant. [I thought alſo to have told him, that I well knew that before Chriſts time, Baptiſm and Circumciſion were both practiſed on the *Proſelites* called *Proſelitæ Juſtitiæ* (as I could have ſhewed out of ſeverall authours) yet that hinder'd not, but that Baptiſm now under the Goſpell ſhould be the ſole means to admit us into the ſame covenant, into which the *Jews* were admitted by Circumciſion. Even as the bread and wine were taken by the *Jews* at the eating of the Paſſeover, and now that the *Jewiſh* Paſſeover is abrogated, the

bread

bread and wine were only by Christ retained to commemorate his passion, the true Passeover. 1. Cor. 5. 7.

And in like manner when Circumcision was abolished, yet was Baptism retained to admit the Infants of Christians, as Circumcision admitted them of the *Jews*; But the time, and his close manner of disputing not permiting this Enlarging by recourse to the originall, and institution of Baptism, which served more to illustrate than convince, I kept to the tedder allowed, and came at length to prove that proposition] from *Col.* 2. 11. 12. Where 1 the circumcision of Christ is set in opposition to the *Jewish* circumcision made with hands. 2. An explanation of what is meant by the circumcision of Christ in these words, being buryed with him in Baptism.

T. Paul *here dissuades them from the use of* Jewish *ceremonies* (*which some would have introduced amongst them*) *and particularly of Circumcision, because all those were but shadowes, but the body and realitie was of Christ.*

V. T'is confessed the Apostle speaks here against imposers of *Jewish* (and also *Pythagorean*

goreau) doctrines, and practises.

But see ye not here a double Circumcision, and the Circumcision of Christ described by being buried with him in Baptism. The word buried implyeth but the resemblance betwixt Christs death, and resurrection, with what is done in Baptism, where there is an Immersion or plunging in the water, to shadow his buriall, and Emersion or rising up out of the water, to represent his resurrection, which resemblance is more fully set forth *Rom. 6.*

T. *Here Mr.* Tombs *interrupted me, and desired the people to take notice of my ingenuous confession, that Baptism was then practised by plunging. He read also a passage out of* Casaubons *annot. on the New Test. where he saith that* [illegible] *to Baptise, denoteth a plunging of the whole body &c. Had he read out the passage, he might have found how that great scholar affirmes this to be a slender Argument against such as only sprinkle at Baptism, for saith he, the vertue and efficacie of Baptism consistes not in that, meaning the manner of washing.*

M. I shall satisfie the Auditours herein anon, in the mean time I desire Answer to

my

my Argument, the Analogie between Circumcision and Baptism being so evident in this place; But receiving none, I addressed my self to the people, according to promise, saying, That indeed it seemed to me that for some Centuries of years, that Baptism was practised by plunging: For sprinkling was brought first in use by occasion of the Clinicks (as Cyprian *Epist: ad Magnum* relates) being men which deferred their Baptism till some extremitie of sickness, who then in such case were only sprinkled with water, lest the plunging of their bodies might over-offend them in that feeble desperate condition.

T. *Here take notice that sprinkling took its rise from a corrupt custome.*

Y. Though plunging be confessed the more antient way, yet is this no ground for that over-uncharitable speech of yours, in your sermon yesterday: That our Baptism, meaning of Infants, and by sprinkling, was but a nullitie, and Mockery, which concludes our selves, and all our Auncestours, even all in the western Church for 1500. years, under damnation.

For

For the Church hath power upon the sight of any inconvenience, and for order and decencies sake, to alter the circumstantials and externalls of any Ordinance.

T. *What have they to doe to alter any thing from the form of Christs institution?*

V. That they have such a power is confessed by all divines, and he is none that denies it, yea I believe it is acknowledged by your own practice.

T. *Wherein?*

V. In the administration of the Lords supper, which was done by Christ in the Evening, and also then by his Apostles after their Love-feastes: The whole Church of God, (and your self I suppose) take it in the morning, which custome hath taken place, and obtained every where for very many ages, even from their dayes who immediatly succeeded the Apostles.

Thus advising him to be wise to Sobriety, and cease to imbroyl the Church of God (so infinitly torn already) and to submit to the judgment, and scarce-interrupted practise of the Western Churches,

even

even for 1500. years, To which Gods providence could not be so far wanting, as to suffer them to fall into such an Errour of admitting and retaining a Baptism (which in his account was none) we broke off,

A relation of the dispute

had between Mr. *John Tombs B. D.* respondent, and *John Cragge* Mr. *A.* opponent, in St. *Mardes* Church in *Abergevenny*, Septemb. 5. 1653. touching Infant-Baptism.

Mr. *Cragge* having briefly expressed that he was forced to undertake this task, on a sudden, and unprovided, against so experienced a champion; desired, first, if he should fail, the cause might not suffer prejudice in mens opinions for his sake.

2. That liberty might be granted of a premeditate, and treatable dispute hereafter, not doubting that if he should but study the Question so many hours as Mr. *Tombs* hath done dayes, so many dayes as he hath done weeks, so many weeks as he months, or so many months as he years, the truth was so evident on his side, he would not fear (Maugre all opposition) to make it clear. In the

mean